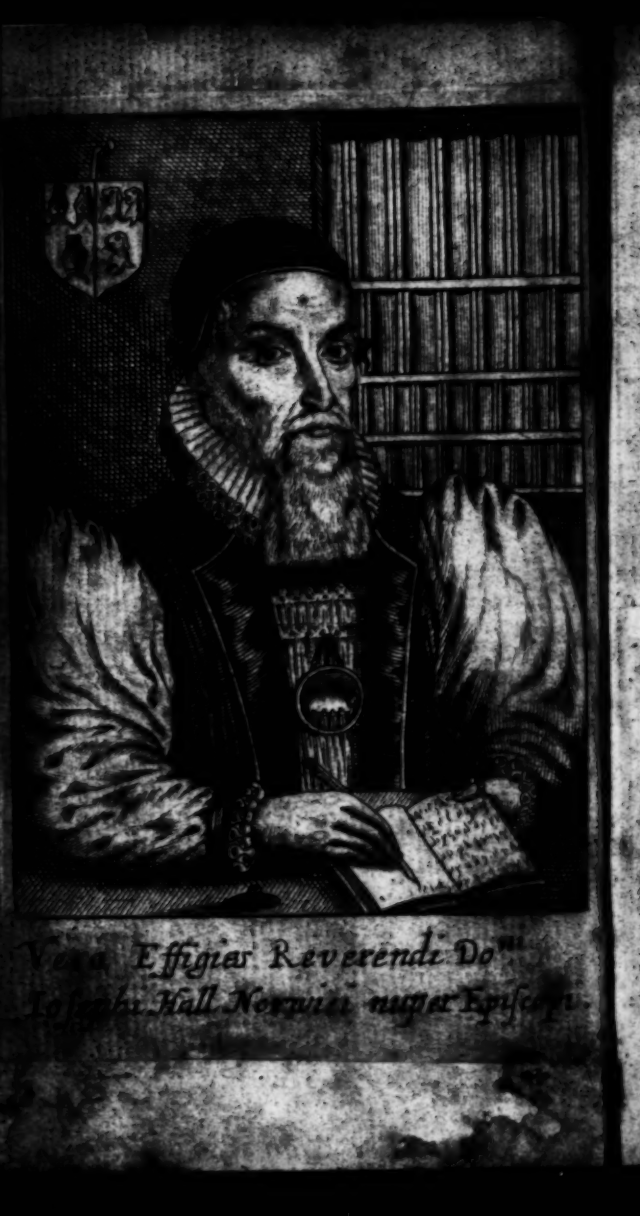

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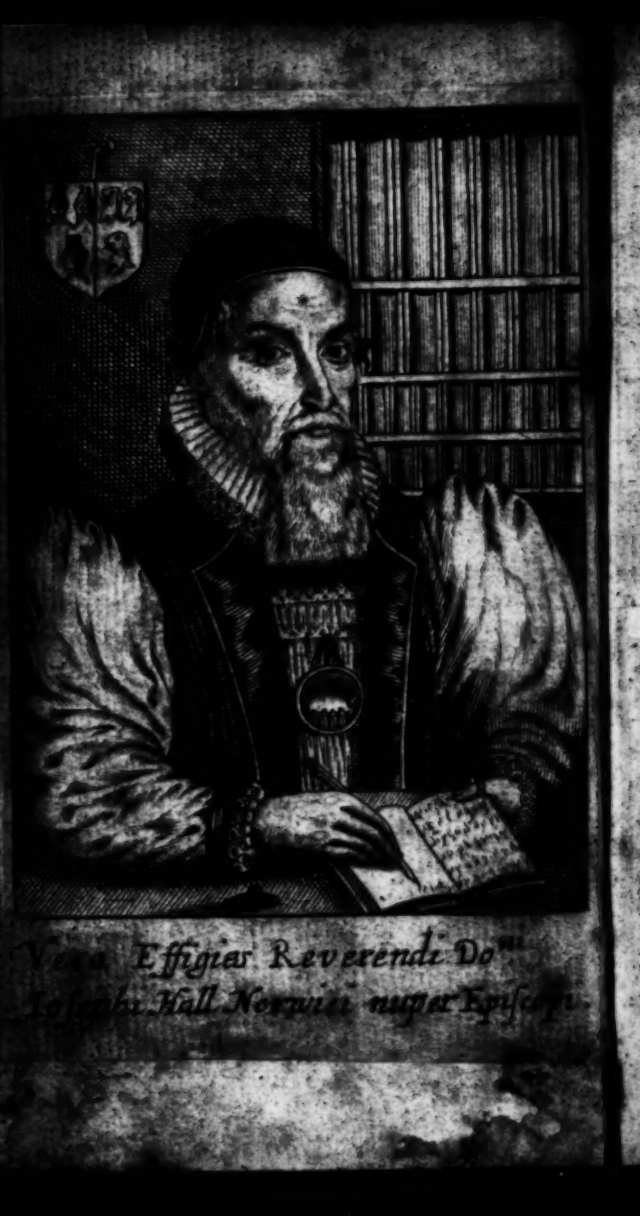
Josephi Hall Norwici nuper Episcopi.



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Josephi Hall Norwici nuper Episcopi.

SUSURRIUM CUM DEO.

SOLILOQVIES:

Or

Holy Selfe-Conferences of the Devout SOUL, upon sundry choice Occasions;

With humble Addresses to the Throne of Grace.

Together with

The Souls Farwel to Earth,

AND

Approaches to Heaven.

The third Edition.

By JOS. HALL, B. Norw.

LONDON,
Printed by *Will: Hunt*, 16[illegible]

DEO.

SOLI GLORIA.

THE AUTHORS SVPPLICATORY DEDICATION.

TO thee, only, O my God, who haſt put theſe holy thoughts into my ſoul, do I moſt humbly deſire to Dedicate both my ſelf and them; Earneſtly beſeeching thee graciouſly to accept of both: And that thou wouldſt be pleaſed to accompany and follow theſe

my weak practicall Devotions, with a ſenſible bleſſin g in every Reader. Let theſe good Meditations not reſt in the eie, but deſcend into the Boſome of the Peruſers: and effectually worke in their Hearts, that warmth of pious Affections, which I have here preſumed to exemplifie in mine; To the glory of thy great Name, and our mutuall comfort, in the day of the glorious appearing of our Lord Jeſus. Amen.

THE

THE HEADS OF the several Soliloquies.

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June the 26th 1650.

I Have perused these divine and holy Soliloquies between God and the faithfull Soule, and do find them to bee so pious and profitable, so sweet and comfortable, and full of pious and spiritual devotion, that I judge them well worthy to be Printed and Published.

IOHN DOWNAME.

Selfe-Conferences.

Soliloq. I.

The best Prospect.

My God, I shall not bee worthy of my eyes, If I think I can imploy them better, then in looking up to thy heaven: and shall I not be worthy to look up to heaven, if I suffer my eyes to rest there, and not looke through heaven at thee, the Almighty Maker and Ruler of it; who dwell'st

Sol. 1. there in all glory and Majesty; and if seeing thee I do not alwaies adore thee, and find my soul taken up with awfull and admiring thoughts concerning thee: I see many eyes have looked curiously upon that glorious frame, else they could not have made so punctuall observation of the fire and motion of those goodly Globes of light, which thou hast placed there, as to foretell all their Conjunctions, and Oppositions, for many hundred yeeres before; but, whiles they look at the Motions, let me look at the Mover; wondring, not without ravishment of spirit, at that infinite Power and Wisdome;

dome, which keepes up thoſe numberleſſe and immenſe bodies in ſo perfect a regularity, that they all keepe their juſt ſtations, and times, without the leaſt varying from the courſe which thou ſettedſt them in their firſt Creation; ſo whiles their obſervation makes them the wiſer, mine ſhall make me the holier. Much variety of Objects haſt thou given us, here below, which do commonly take up our eyes; but it ſhall be my fault, if all thoſe doe not rather lead my thoughts to thee, then withdraw them from thee; ſince thy power and Majeſty is clearly conſpicuous in them all. O God, whiles I

Sol. 1.

Sol. 2.

have eyes let me never but ſee thee in all things, let me never but enjoy thee; Let me ſee thee here as thou mayſt be ſeen, by the eye of faith, till I may ſee, as I am ſeen, hereafter, in glory: Let me ſee thee as through a glaſſe darkly here on earth, till I may come to ſee thee face to face in Heaven.

1 Cor. 13. 12.

Soliloq. II.

The happy parting.

Euthym. in Præfat Pſalmorum.

I Have lived divers years longer then holy *David* did; yet I can truely ſay with him; if that Pſalme were his which hath the Title of *Moſes*; We have brought

brought our yeares to an end, as it were a tale that is told: Me thinks, O my ſoule, it is but yeſterday ſince we met; and now we are upon parting; neither ſhall we, I hope be unwilling to take leave; for what advantage can it bee to us to hold out longer together? One peece of me cannot but grow more infirme with uſe and time; and therupon muſt follow a decay of all faculties, and operations: Where the Tooles are growne bad and dull, what worke can be exquiſite? Thou ſeeſt it then neceſſary, and inevitable that we muſt yeeld to age, and grow worſe with continuance. And what priviledge can

Sol. 2.

Pſal. 90. 9.

Sol. 2.

meer time give us in our duration? We see the baſeſt of ſtones laſt longer than the durableſt plants; and wee ſee trees hold out longer then any ſenſitive Creatures; and divers of thoſe ſenſitive Creatures out-laſt man, the Lord of them all: neither are any of theſe held more excellent becauſe they wear out more houres: Wee know *Henoch* was more happy that was fetcht away at three hundred ſixty five years, than *Methuſelah* at nine hundry ſixty and nine: Difference of age doth nothing but pull downe a ſide where there are not ſupplies of increaſing abilities. Should wee continue our partnerſhip many

Gen. 5. 2. 24. 27.

many yeares longer, could we hope for more health and ſtrength of body, more vigour of underſtanding and judgement, more heate of good affections? And can wee doubt that it will be elſe-where better with us? Doe wee not know what abides for us above? Are we not aſſured that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternall in the heavens. Why therefore, oh, why, ſhould ye be loath to part upon faire termes? Thou, O my ſoule, to the poſſeſſion of that happy Manſion, which thy deare Saviour hath from eternity

Sol. 2.

2 Cor. 5. 1.

Sol. 3. prepared for thee in his Fathers houſe: and thou, O my body, to that quiet repoſitory of thy Grave, till yee both ſhall happily meet in the bleſſed Reſurrection of the juſt, never, never to be ſevered.

Soliloq. III.

Heavenly Converſation.

IT matters not a little with whom wee hold our familiar Converſation; for commonly wee are transformed into the Diſpoſitions and manners of thoſe whoſe company we frequent: We daily ſee thoſe who by haunting the ſociety of Drunkards,

kards, and debauched perſons, have from civill and orderly men grown into extremity of lewdneſſe; and on the contrary, thoſe who have conſorted themſelves with the holy and vertuous, have attained to a gracious participation of their ſanctity: Why ſhouldſt thou not then, O my ſoule, by a continuall converſation with God, and his Angels, improve to an heavenly diſpoſition? Thou canſt not, whiles thou art here, but have ſomewhat to doe with the world; that will neceſſarily intrude into thy preſence, and force upon thee buſineſſes unavoidable; and thy ſecular friends may well look to have

Sol. 3.

Sol. 3.

ſome ſhare in thy ſociable entertainements: But theſe are but goers and commers, eaſily and willingly diſmiſſed, after ſome kind interlocutions: The Company that muſt ſtick by thee is ſpirituall, which ſhall never leave thee, if thou have the grace to apply thy ſelfe to them upon all occaſions.

Thou maiſt hold faire correſpondence with all other not offenvſie companions; but thy intireneſſe muſt be onely with theſe.

Let thoſe other be never ſo faithfull, yet they are uncertaine; bee their will never ſo good, yet their power is limited; theſe are never but at hand

hand, never but able, and willing to make and keep thee happy, O my God, thou seest how subject I am to distractions; Oh hold mee close to thee: Let me enter into the same company here in my Pilgrimage, which I shall for ever enjoy hereafter in my home. Sol. 4.

Soliloq. IV.

Love unchangable.

OUr younger years are wont to bee delighted with variety, and to bee much affected to a change, although to the worse: The child is better pleased with his new Coat,

Sol. 4.

Coat, though the old bee farre handsomer: whereas age and experience fixeth our desires and teacheth us to set the greatest value upon those good things wherwith we have been longest acquainted.

Yea, it is the generall disposition of nature to be cloyed with continued blessings, and upon long fruition to complaine of that good which we first commended for pleasing, and beneficiall: What could relish better with the Israelties the first morning than the Angels food which fell downe from heaven every day about their Campe? the taste whereof was like to wafers made with honey: If

Exo. 16. 13. Deut 8. 3. Exo. 16. 31.

we

we ſtay but a while, wee ſhall, ere many yeares, heare them calling for the Onions and Garlike of Egypt; and crying out: *Now our ſoule is dried away; there is nothing but this Manna before our eyes.* Our wanton appetite is apt to be weary of the beſt bleſſings, both of earth and heaven, and to nauſeate with ſtore: Neither is any thing more tedious to us, than the enjoyned repetition of a daily-tasked Devotion. But contrarily, Grace endeares all bleſſings to us by their continuance, and heightens our affections, where they are rightly placed, by the length of the time of their enjoying. O God, it is thy

Sol. 4.

Num 11.6.

Sol. 4.

thy mercy that thou haſt vouchſafed to allow mee an early intereſt in thee, even from my tender yeeres, the more and longer I have known thee, the more cauſe have I ſtill found to love thee, and adore thee; Thou art ever one and unchangeable; Oh make thou my heart ſo; Devote thou me wholly unto thee; and by how much cooler my old age is in all other affections, inflame it ſo much the more in my love to thee.

Soliloq.

Sol. 5.

Soliloq. V.

The happiest Object.

IF we could attaine to settle in our thoughts a right apprehension of the Majesty of God, it would put us into the comfortable exercise of all the affections that belong to the Soule: For surely, if wee could conceive aright of his Omnipotent power, and transcending glory, and incomprehensible infiniteness, we could not but tremble before him, and be alwaies taken up with an adoring feare of him: And, if we could apprehend his infinite goodnesse both in himselfe and

to

Sol. 5. to mankinde, we could not but be raviſhed with a fervent love to him, and ſhould thinke our ſelves happy that we might bee allowed to love ſuch a God; and if we could conceive of that abſolute beauty of his holineſſe, and bliſſefull preſence, we could not but be enflamed with a longing deſire to enjoy ſuch a God; and if wee could apprehend all theſe, we could not be but both tranſported with an unſpeakeable joy, that we have a ſure intereſt in a God ſo holy, ſo good, ſo almighty, ſo glorious, and ſtricken with an unexpreſſible griefe, that we ſhould either offend him, or ſuffer our ſelves to want

but

but for a moment the feeling preſence of that all-ſufficient, and all-comprehending Majeſty: On the contrary, thoſe men begin at the wrong end, who go about to draw their affections to God firſt, and then after ſeeke to have their mindes enlightned with right conceits of his Eſſence and Attributes: who meeting with thoſe occurrent Temptations, which mainly croſſe them in their deſires and affections, are ſtrait ſet off from proſecuting their good motions, and are as new to ſeek of a God, as if they had never bent their thoughts towards heaven. O God, let it be the maine care of my life, to know thee,

Sol. 5.

Sol. 6. thee, and whom thou haſt ſent Jeſus Chriſt thy Son my Saviour. I cannot through thy mercy fail of an heavenly diſpoſition of ſoule whiles I am here, and of a life of eternall glory with thee hereafter.

Soliloq. VI.

Unchangeable duration.

IN the firſt minute wherin we live, wee enter upon an eternity of being; and, though at the firſt, through the want of the exerciſe of reaſon, we cannot know it; and afterwards, through our inconſideration, and the bewitching buſineſſes of time,

Sol. 6.

time, we do not seriously lay it to heart, we are in a state of everlastingnesse; there must upon the necessity of our mortality be a change of our condition, but with a perpetuity of our being; the body must undergo a temporary dissolution, and the soule a remove, either to blisse or torment; but both of them, upon their meeting, shall continue in a unchangeable duration, for ever, and ever: And if we are wont to slight transitory and vanishing commodities, by reason of their momentany continuance, and to make most account of things durable; What care and great thoughts ought I to bestow

Sol. 6.

ſtow upon my ſelfe, who ſhall out-laſt the preſent world; and how ought I to frame my life ſo, as it may fall upon an eternity infinitely happy and glorious?

O God, doe thou ſet off my heart from all theſe earthly vanities, and fix it above with thee. As there ſhall be no end of my being, ſo let there bee no change of my affections; Let them before hand take poſſeſſion of that heaven of thine, whereto I am aſpiring: Let nothing but this clay of mine bee left remaining upon this earth whereinto it is mouldring; Let my ſpirituall part be ever with thee whence it came, and enter upon

upon that bliſſe which knows neither change nor end. Sol. 7.

Soliloq. XVII.

VII

Truſt upon Tryall.

WHat a Providence there is over all the creatures in the world, which both produceth them to their being, and over-rules, and carries them on, to and in their diſſolution without their knowledge, or intended cooperation; but for thoſe whom God hath indued with the faculty of ratiocination, how eaſie is it to obſerve the courſe of the divine proceedings with them,

Sol.7. them, how that all-wiſe God contrives their affaires and events quite beyond, and above the power of their weak projections; how he prevents their Deſires, how he fetches about inexpected and improbable occurrences to their hindrance, or advantage; ſometimes bleſſing them with ſucceſſe, beyond all their hopes, ſometimes blaſting their projects, when their bloſſomes are at the faireſt? Surely, if I looke onely in a dull ſtupidity upon the outſides of all accidents, that befall me, and not improve my reaſon and faith to diſcerne, and acknowledge that inviſible power, that orders them to his owne, and

and their ends, I shall bee little better then brutish; and if upon the observation of all that good hand of God, sensibly leading mee on, in all the waies of my younger, and riper age, in so many feeling and apparent experiments of his gracious provisions and protections, I shall not have learned to trust him with the small remainder of my daies; and the happy close of that life which he hath so long and mercifully preserved, the favours of a bountifull God shall have been cast away upon a barren, and unthankfull heart. O God, I am such as thou hast made mee, make up thy good worke in me, and keep me that I do not marre

Sol. 7.

Sol.8. marre my ſelfe with my wretched unbeliefe; I have tryed thee to the full; Oh that I could caſt my ſelfe wholly upon thee; and truſt thee both with my body and ſoule, for my ſafe paſſage to that bleſſed home; and for the perfect accompliſhment of my glory, in thine.

Soliloq. VIII.

Angelicall Familiarity.

THere is no reaſon to induce a man to thinke that the good Angels are not as aſſiduouſly preſent with us, for our good, as the evill Angels are for our hurt; ſince we know

know that the evill ſpirits cannot bee more full of malice to work our harm, than the bleſſed Angels are full of charity, & welwiſhing to mankinde; and the evill are only let looſe to tempt us by a permiſſion of the Almighty, whereas the good are by a gracious delegation from God encharged with our cuſtody; Now, that the evill ſpirits are ever at hand, ready upon all occaſions to preſent their ſervice to us for our furtherance to miſchiefe, appeares too plainly in their continuall temptations which they inject into our thoughts; in their reall and ſpeedy operations with the ſpels and charmes

Sol. 8.

Heb. 1. ult.

Sol. 8. of their wicked Clients, which are no leſſe effectually anſwered by them, immediately, upon their practice, than naturall cauſes are by their ordinary and regular productions. It muſt needs follow therefore, that the good Angels are as cloſe to us, and as inſeparable from us: and though wee ſee neither, yet hee that hath ſpirituall eyes perceives them both, and is accordingly affected to their preſence. If then wicked men ſticke not to goe ſo far as to endanger, and draw on their owne damnation, by familiarly converſing with malignant Spirits; Why ſhould not I for the unſpeakable advantage

vantage of any ſoule affect an awfull familiar Converſation with thoſe bleſſed Angels which I know to be with me? The language of ſpirits are thoughts: Why doe not I entertaine them in my ſecret cogitations, and hold an holy diſcourſe with them in mentall allocutions; and ſo carry my ſelfe as that I may ever hold faire correſpondence with thoſe invincible companions, and may expect from them all gracious offices, of holy motions, carefull protection, and at laſt an happy conveyance to my glory? O my ſoule, thou art a Spirit, as they are; doe thou ever ſee them, as they ſee thee; and ſo ſpeak

Sol. 8.

Sol. 9. to them, as they ſpeake to thee; and bleſſe thy God for their preſence, and tuition: and take heed of doing ought that may cauſe thoſe heavenly guardians to turne away their faces from thee as aſhamed of their charge.

Soliloq. IX.

The unanſwerable Chriſtian.

IT is no ſmall griefe to any good heart that loves the Lord Jeſus in ſincerity, to ſee how utterly unanſwerable the greater ſort of men that beare the name of Chriſt are to the example and precepts of that Chriſt whoſe

name they beare: He was humble and meeke, they proud and insolent; hee bade us love our enemies, they hardly can love their friends.; he prayed for his persecutors, they curse; hee that had the command of all, cared not to possesse any thing, they not having right to much, would possesse all; hee bade us give our Coat, also to him that takes our Cloake, they take both Coat and Cloake from him that hath it; he bade us turne our cheek for the other blow, they will bee sure to give two blowes for one.; he paid obedience to a Foster Father, and tribute to *Cæsar*, they despise Government; his

Sol. 9.

Sol. 9. trade was onely doing good, ſpending the night in praying, the day in preaching and healing; they debauch their time, revelling away the night, and ſleeping away, or miſpending the day; he forbad Oaths, they not onely ſweare and forſweare, but blaſpheme too; hee bade us make friends of the Mammon of unrighteouſnes, they make Mammon their God; hee bade us take up his Croſs, they impoſe their own; he bad us lay up our treaſure in heaven, they place their heaven in earth; he bids us give to them that ask, they take violently from the owners; he bade us return good for evill, they for good return evill; he charged

ged his Disciples to love one another, they nourish malice and rancor against their brethren; hee left peace for a Legacy to his followers, they are apt to set the world on fire: His businesse was to save, theirs to destroy. O God, let rivers of waters run downe mine eyes because they do no better keep the law of thy Gospel. Give grace to all that are called by thy name, to walke worthy of that high profession whereto they are called: And keepe me thy unworthy servant, that I may never deviate from that blessed patterne which thou hast set before me: O Let mee never shame that great name that is put upon me:

Sol. 9.

Psal. 119. 136.

Sol. 10. Let me in all things approve my ſelfe a Chriſtian in earneſt; and ſo conform my ſelfe to thee, in all thy example and commands, that it may be no diſhonour to thee to owne mee for thine.

Solil oq. X.

Helliſh Hoſtility.

I Cannot but obſerve how univerſall it is in all kindes for one creature to prey upon another, the greater fiſhes devoure the leſſe, the birds of Rapine feed upon the ſmaller Foules, the ravenous wild beaſts ſuſtaine themſelves with the fleſh of the weaker

ker and tamer cattle; the Dog pursues the Hare, the Cat the Mouse: Yea the very Moale under the earth hunts for the worm, and the Spider in our Window for the flye: Whether it pleased God to ordain this antipathy in nature, or whether mans sin brought this enmity upon the creature I enquire not, this I am sure of; that both God hath given unto man (the Lord of this inferiour world) leave and power, to prey upon all these his fellow-creatures; and to make his use of them, both for his necessity, and lawfull pleasure; and that the God of this world is onely hee that hath stirred up men to

Sol. 10.

Sol. 10.

prey upon one another; some to eat their flesh, as the savage Indians; others to destroy their lives, estates, good names: this proceedes onely from him that is a murtherer from the beginning. O my soule, doe thou mourne in secret to see the great enemy of mankind so woefully prevalent as to make the earth so bloudy a shambles to the sons of men; and to see Christians so outragiously cruel to their own flesh: And O thou that art the Lord of Hosts, and the God of peace, restraine thou the violent fury of those which are called by thy name, and compose these unhappy quarrels amongst them that should be

be brethren. Let me (if it may ſtand with thy bleſſed will) once again ſee peace ſmile ore the earth, before I come to ſee thy face in glory. Sol. 11.

Soliloq. XI.

False Joy.

AMongſt theſe pub-licke bluſters of the World, I finde many men that ſecretly applaud themſelves in the conceit of an happy peace which they find in their boſom: Where all is calme and quiet; no diſtemper of paſſions, no fear of evill, no ſting of remorſe, no diſturbance of doubts; but all ſmooth-

Sol. 11.

ſmoothneſſe of brow, and all tranquility of minde; whoſe courſe of life, yet, without anygreat enquiry hath appeared to bee not over-ſtrict and regular. I hear them boaſt of their Condition, without any envy of their happineſſe, as one that had rather heare them complaine of their inward unquietneſſe, than brag of their peace. Give me a man that after many ſecret bickerings, and hard conflicts in his breaſt, upon a ſerious penitence, and ſenſe of reconciliation with his God, hath attained to a quiet heart, walking conſcionably and cloſe with that Majeſty with whom he is attoned; I ſhall bleſs and emu-

emulate him as a meet subject of true joy: For spiritually there is never a perfect calme but after a tempest; the winde and earthquake and fire make way for the soft voice. But I pitty the flatteries, and selfe-applauses of a careless and impenitent heart: This jollity hath in it much danger, and without some change, death. O Savior, I know thou cam'st to send fire on the earth; yea fire into these earthen bosomes, whereof the very best hath combustible matter enough for thee to worke upon; and what will I (thou saiest) if it be already kindled; O blessed Jesu, my will agrees with thine; I desire nothing

Sol. 11.

1 Kin. 19.

Luk. 12. 49.

Sol. 12. thing in the world more than that this fire of thine may flame up in my ſoule, and burne up thoſe ſecret corruptions which have lyen ſmothering within me: Set me at full variance with my ſelfe, that I may be at peace with thee.

Soliloq. XII.

True Light.

Mat.6.23. THou haſt taught us, O Saviour, that even the light of man may bee darkneſſe, and that the light endarkened cauſeth the greateſt darkneſſe: neither can it be otherwiſe; ſince the very obſcuring of the

the light maketh ſome kinde of darkneſſe, the utter extinction of it muſt needs make the darkneſſe abſolute. Now what is darkneſs but a meere privation of light: There is but a double ſpirituall light, the abſence whereof cauſeth darkneſſe : Thine Evangeliſt hath juſtly ſaid of thee, *Thou art the true light, that enlightneſt every man that commeth into the world*; Thy Pſalmiſt hath ſaid of thy Divine Oracles, *Thy word is a Lanterne unto my feet, and a light unto my ſteps*; whoſoever wants both, or either of theſe, cannot but be in darkneſs, yea his pretended light cannot but be darkneſſe it ſelfe.

Sol. 12.

John 1.9.

Pſal. 119. 105.

Sol. 12. I see, O Lord, there is much of this dark light in the World; In one I observe a kinde of Glow-wormelight, which in a Summers evening shines somewhat bright, but hee that should offer to light his Candle at it would be much deceived; this is justly a darke light, since it shines not at all by day, neither is at all communicable to another, no not to the bearer it selfe; In another, I see the light of a dark Lantern; which cast out some Gleams of light, but only to him that bears it; even this mans light is darknesse also, to all the world besides himselfe: in a third I see a resemblance of that meteoricall light, which

which appears in Moorish places, that seemes fire, but is nothing but a slimy glittering exhalation, causing both the wonder and errour of the Traveller; leading him through the impulsive motion of the aire, into a Ditch; and of this kind I find too much variety; all of them agreeing in this, that they pretend Visions and Revelations of the Spirit even for contrary projections. O Saviour, what light soever is not derived from thee, is no better than darkneſſe: Thou hast sufficiently revealed thy selfe and thy will to us in thy Word; as for any new lights (except it be a clearer manifestation of the old)

Sol. 12.

Sol. 12. old) O Lord give me the grace not to follow them: I finde a double light to proceed from thee, one which is a generall light, that enlightens every man that comes into the world; the other a ſpeciall light of thy ſpirit illuminating the ſoule of every beleever with a right apprehenſion of thee and heavenly things: O do thou ſhine into my ſoule with this heavenly light of thine; and if this be not enough to make me happy, (without the acceſſion, and with the rejection of other new lights) let me ſit in perpetuall darkneſſe.

Soliloq.

Sol. 13.

Soliloq. XIII.

Bosome-Discourse.

O Lord, if I had the skill, and grace to be ever communing with my own heart, and with thee, I should never want either worke, or company, never have cause to complaine of solitarinesse, or tedious houres: For there is no time wherein there is not some maine businesse to be done betweene thee and my soul; one while finding my heart dull and stupid, I should have cause to rowse it up by some quickning meditation; another while finding it dejected with some unexpected

Sol. 13. pected Crosse, I should be chearing it up with some comfortable Applications: One while finding it distracted with some scrupulous doubts, I should be labouring to settle it in just resolutions; another while perceiving it to encline towards idle thoughts, I should bee checking it with a seasonable reprehension: One while finding it faint and slacke in holy duties, I should chide it into a more sensitive vigour; another while finding it more cheereful in the performances of Devotion, I should incourage it with the assurance of a gracious acceptation: One while I should find cause to forti-

fie

fie it against temptations, another while to erect it after a foile: One while to Conflict; another to Triumph: One while to examine my condition; another while either to deplore, or congratulate it: One while I should finde time to sue to thee my God for the supply of some want; another while to blesse thee for favours received: One while to bemoane my wretchednesse, another while to adore thy infinite greatnes: One while to renew my vowes; another while to beg pardon for my omissions: One while to seeke thee with teares and due Humiliation; another while to rejoyce in thy great

Sol. 13.

Sol. 14. great salvation: The varieties of my ever-changing condition, whiles I am in this vale of misery, cannot want the perpetuall imployment of a busie soule. O God, let me be dumbe to all the world, so as I may ever have a tongue for thee, and mine owne heart.

Soliloq. XIV.

The insensible Fetters.

WHat a subtill Devill wee have to deale with? He will bee sure to give the sinner line enough, so he may be sure to hold him: he shall have his full scope and freedom

to

to all honest and religious practices; so as by some one secret sin that evil spirit may have power over his soule, both to ensnare, and retaine it: He [illegible]es not how godly we seem, how conscionable we are in all other actions, so as he may still in one dear sinne keep us fast intangled: Wherupon it often comes to pass, that not only the eyes of the World, but even our own are too often deceived in the judgement of our spirituall estate: We profess strict holiness; and give good proofes, upon occasion, of a tender, and well-guided Conscience, so as this glorious shew wins us the reputation of rare vertue and exemplary

Sol. 14.

Sol. 14. emplary piety: yet still that wicked Devill hath a tie upon our heel: there is some peccadillio of smothered lust, or concealed pride, or zealous cruelty, and uncharitableness, that gives him the command of our soules at pleasure: and this shall no lesse fetch us within his power and mercy, than if wee were lockt up under a thousand chains. O God, thou who art infinite both in wisdom and power, do thou enable me not only to resist the power, but to avoid the wiles of that cunning Spirit: let me give him no advantage by the close entertainment of any bosome sin: Let my holiness and obedience be as universall, as

as either thy commands, or his mischievous intentions.

Sol. 15.

Soliloq. XV.

Satans prevalence.

HOw busie and prevalent Satan is, in this present age, above all former times, appeares too plainly in those universall broiles, and combustions which he hath raised all the world over; whereof no nation of the whole knowne habitable earth is at this day free; in the strange number and variety of Sects, Schismes, Heresies, set on foot by him, every where; the like

Sol. 15. whereof were never heard of, in the preceding times of the Church; in the rifeneſſe of bold and profeſſed Atheiſme; and moſt clearely in the marvellous multitude of Witches abounding in all parts. Heretofore one of thoſe Clients of Hell in a whole Countrey was hooted at as a ſtrange Monſter; now, hundreds are diſcovered in one ſhire; and (if Fame deceive us not) in a village of fourteen houſes in the North parts are found ſo many of this damned breed: heretofore, onely ſome barbarous, and wild Deſerts; or ſome rude uninhabited Coaſts, as of *Lapland*, and *Finland*, &c. were thought to bee haun-

ted

ted with such mis-creant guests; now the civillest, and most religious parts are frequently pestered with them: heretofore some silly poore and ignorant old women were thus deluded by that Infernall impostor; now we have known those of both sexes which have professed much knowledge, holiness, devotion, drawn into this damnable practice; What shall we say to all these over-pregnant proofes of the unusually prevailing power of hell? Certainly, either Satan is now let loose (according to the prediction of the holy Evangelist in *Patmos*) towards the end of the world; Or because he finds

Sol. 15.

Sol. 15. his time but ſhort, he rageth thus extremely; as if what he muſt lack in time, he would make up in fury: But, oh bleſſed God, thine infinite wiſdome and omnipotence, knows how to make a juſt advantage of that increaſed power, and ſucceſſe, which thou haſt permitted to this great enemy of mankind; Thy juſtice is herby magnified in thy juſt judgements, upon the wicked; and thy mercy in the gaine that hence accrues to thy choſen; for certainly, thy true Saints would not be ſo eminently holy, if Satan were not ſo malicious: Thou who in natural cauſes art wont to work by contraries, (ſo as inward heat is ordinarily

rily augmented by the extremity of an ambient cold) canſt, and wilt doe ſo much more in ſpiritual; What thy viſible Church loſeth in the number of formal profeſſors, is abundantly made up in the vigorous graces of thy reall Saints. Still and ever doe thou ſo order and overrule theſe buſie workings of the powers of darkneſs, that thou maieſt repay thine unreclaimable enemies with judgements, and heighten the piety, vigilancy and zeale of thy faithfull ones. Sol. 15.

Sol. 16

Soliloq. XVI.

Leasurely growth.

WEE are all commonly impatient of leasure; and apt to over-hasten the fruition of those good things wee affect: one would have wealth, but he would not be too long in getting of it; hee would have golden showres raine downe into his lap, on the suddaine: Another would bee wise and learned; yet he cannot abide to stay for gray haires, or to spend too much oile in his tedious lucubrations: One would be free, but he would not weare out an Apprentiship:

ſhip: Another would bee honourable, but he would neither ſerve long, nor hazard much: One would be holy, but he would not wait too long at the doore-poſts of Gods houſe, nor loſe too many houres in the exerciſe of his ſtinted Devotions: Another, would be happy, but hee would leape into heaven ſuddainly, not abiding to thinke of a leaſurely towring up thither by a thouſand degrees of aſcent, in the ſlow proficiency of grace. Whereas the great God of Heaven, that can do all things in an inſtant, hath thought good to produce all the effects of naturall agency not without a due ſucceſſion of time.

Sol. 16

Sol. 16. When I looke into my Garden, there I see first a small spire looke out of the earth, which in some moneths time growes into a stalke; then after many daies expectation, branches forth into some leaves; at last appeares the hope of a floure, which ripned with many Sunnes and Showres, arises to its perfection, and at last puts forth its seed for a succeeding multiplication.

If I look into my Orchard, I see the well-grafted Siens yield first a tender bud; it self after many yeares is bodied to a solid stock, and under the patience of many hard Winters, spreads forth large Armes; at last being grown

Sol. 16.

growne to a meet age of vegetation, it begins to grace the Spring with ſome fair bloſſoms, which falling off kindly, give way to a weake Embryon of fruit; Every day now addes ſomething to the growth, till it attaine in Autumne to a full maturity: Why ſhould I make account of any other courſe in my ſpirituall proceedings? O God, I ſhall be alwaies ready to cenſure my ſlow pace in grace, and holy obedience, and ſhall bee ever ambitious of aſpiring higher in thy gracious favour; but when I ſhall have endeavoured my utmoſt, I ſhall wait with humble patience upon thy bountifull

Sol. 17.

hand; as one that desires thankefully to acknowledge the little that I have received, and meekely to attend thy good pleasure for what I may receive. So thou bring mee to Heaven, take what time, and keepe what pace thou pleasest.

Soliloq. XVII.

Allowable Variety.

IT is a great and insolent wrong in those men, who shall think to reduce all dispositions, and forms of Devotion and usages to their owne; since in all these there may be much variety: and all those dif-

Sol. 17.

different fashions may receive a gracious acceptation in heaven: One thinks it best to hold himselfe to a set forme of Invocation; another deems it farre better to be left free to his arbitrary and unpremeditated expressions: one pleases himselfe with this notion of that Omnipotent Deity whom he implores; another thinkes that may be more proper and affective: one thinks this posture of body may bee the meetest for his humble addresse to the throne of Grace, or to the Table of the Heavenly Manna; another likes that better: one is for a long prayer; another for short ejaculations: one desires to raise

up

Sol. 17.

up his ſpirits (with the Prophet) by the aid of an harmonious melody; another holds them better fixed in a ſad ſilence: one holds it beſt to ſet forth Gods ſervice in a ſolemne ſtate and magnificence; another approves better of a ſimple and inceremonious Devotion: One requires a ſacred place, and a peculiar habit, as beſt becomming Gods publike worſhip; another makes no difference of either roome, or dreſſe: One makes ſcruple of comming otherwiſe than faſting to the Lords Table: another conceives it more ſeaſonable after a Love-Feaſt: One thinkes his Chriſtian Liberty allowes him the

mo-

moderate ſcope to all not-unlawful Recreations: anothers auſterity interdicts all paſtimes: One judgeth this haire, and that attire not lawfull onely, but comely: Another thinks he eſpies ſinne in both: O God, as thou haſt ever ſhewed thy ſelfe juſtly ſevere in the avenging of ſin, ſo I know thee graciouſly indulgent in allowing thy ſervants much latitude in the free uſe of all that thou haſt not prohibited; In imitation whereof, give me an heart holily zealous to abhorre every thing that is truely evill, and charitably affected to the favourable cenſure of all uſages that are meerely indifferent.

Sol. 17

Let

Sol. 18. Let my maine care bee to look to the ſincerity of my ſoule, and to the ſure grounds of warrant for my actions; For other circumſtantiall appurtenances, where thou art pleaſed to be liberall, let me not be ſtrait-handed.

Soliloq. XVIII.

Misconſtructions of holineſſe.

IT is no marvell if there bee nothing that undergoes more variety of conſtructions from the lookers on, than holineſſe; for that being an inward gracious diſpoſition of the ſoule, conformed to God,

in

in all the renewed faculties thereof, lyes so close in the bosome, that it can onely be guessed at by such uncertaine emanations of words and actions, as flow from it to the eares, and eyes of others: The particular graces and affections of Love, Feare, Hope, Joy, godly Sorrow, Zeale, and the rest breake forth apparently in such symptomes, and effects as may win a certainty of beliefe from the beholders, neither indeed are easily concealed from the view of others: all these may bee read in the face: but, if the heart it self could be seen, and that curiously dissected, yet even thus could not holinesse be discovered. Sol. 18.

Sol. 18. red. Beside the closeneſſe, every man is apt to measure his judgement of holineſſe, by a falſe rule of his own, whereby it comes to paſſe that it is ſo commonly miſ-taken. One thinkes him holy that forſakes the world, and retires into ſome wild Deſert, or mures up himſelfe in an Anchorites Cell: Another judges him holy that macerates his body with faſting, that diſciplines his hide with whips and haire clothes, that lies hard, and fares hard: that abſtaines from all that relates to fleſh in his Lent, and Embers: that paſſionately hugges his Crucifix, and roſſes his Beads, and duely obſerves his Shrifts,

Shrifts, and Canonicall houres: Now this man that in their way is in danger of Canonization for a Saint, is by the professor of an opposite holinesse decryed to hell for superstition and Idolatry: One stiles him holy, who segregates himselfe from the contagious Communion of formall Christians, professing to serve his God in a purer way of worship; rejecting all stinted formes of Prayer and Psalmony; spitting at the mention of an Hierarchy, allowing no head sacred, but by the imposition of what we miscall, Laick hands; abandoning all Ceremonies of humane Institution; abiding no Circumstances of Di-

Sol. 18.

Sol. 18. Divine worship but Apostolicall: Another allowes him onely holy, who is already a Citizen of the new Jerusalem, advanced to such an entirenesse with God as that he is no lesse then glorified; he hath left the Scriptures below him as a weake and dead Letter, and is farre above all whatsoever Ordinance; Yea (which I tremble to report) above the blood of Christ himselfe. A third reputes him onely holy, who having left the Society of all Churches as too impure, stands now alone, waiting for some Miracles from Heaven to settle his Resolution. Now, Lord, after

Sol. 18.

ſen all theſe and many more weake and idle miſpriſions, upon the ſure and unfailing grounds of Truth (thy Word is Truth) I know that man to bee truly holy, whoſe underſtanding is enlightened with right apprehenſions of thee and Heavenly things: whoſe Will and Affections are rightly diſpoſed to thee, ſo as his heart is wholly taken up with thee. H that Converſation is ſo altogether with thee; whoſe he thinkes all time loſt, wherein he doth not enjoy thee, and a ſweet and heavenly Communion with thee; walking perpetually with thee; and labouring in all things

to

Sol. 18.

to bee approved of thee. O God, doe thou worke me up to this temper, and keep me ſtill in it; and then, whoever I may differ in a conſtruction of holineſſe from others, that thinke themſelves more perfect, howſoever, I may be cenſured as defective in my judgement or affections, yet I do not, without ſound and ſenſible comfort, know, that my Judge is in Heaven, and my witneſſe in my boſome.

Soliloq.

Sol. 19.

Soliloq. XIX.

Two heavens in one.

I Was wont to ſay, It is in vaine for a man to hope for, and impoſſible for him to enjoy a double heaven; one below, and another above: ſince our ſufferings here on earth muſt make way for our future glory: but, now I finde it in a better ſenſe, very faiſible for a true Chriſtian to attaine both: for, as we ſay, where the Prince reſides, there is the Court: ſo ſurely, where the ſupreme and infinite Majeſty pleaſes to manifeſt his preſence, there is heaven: whereas therefore

Sol. 19. fore God exhibits himself present two waies, in grace and in glory; it must follow, that the gracious presence of God makes an heaven here below, as his glorious presence makes an heaven above. Now it cannot but fall out, that as the lower materiall heaven comes far short of the purity of the superior Regions, being frequently over-cast with Clouds, and troubled with other both watery and fiery Meteors: so this spirituall heaven below, being many times darkned with sad distractions, and blustered with temptations, cannot yeeld that perfection of inward peace and happines, which remaines for us above this sphere

sphere of mutability: yet affords us so much fruition of God as may give us a true Title, and entrance into blessednesse. I will see O God, it it no Paradox to say that thy Saints reigne with thee here on earth; though not for a thousand yeers, yet during the time of their sojourning here below; not in any secular splendor and magnificence, not in bodily pleasures, and sensuall contentments: Yet in true spirituall delectation, in the joys of the holy Ghost unspeakable, and full of glory. O my God, doe thou thus set my foot over the threshold of thy heaven: put thou my soule into this happy condition of Sol. 19.

Sol. 20.

of an inchoate bleſſedneſs; ſo ſhall I cheerfully ſpend the remainder of my daies in a joyfull expectation of the ful conſummation of my glory.

Soliloq. XX.

The Stock imployed.

WHat are all excellencies without reſpect of their uſe? How much good ground is there in the world, that is neither cultured nor own'd? What a world of precious metals lies hid in the bowels of the earth, which ſhall never be coined? What ſtore of rich Pearles and Diamonds are hoared up in the

the earth and sea, which shall never see the light? What delicacies of Fouls and Fishes doe both Elements afford, which shall never come to the Dish? How many great wits are there in the world, which lie willingly concealed? whether out of modesty, or idlenesse, or lacke of a wished opportunity. Improvement gives a true value to all blessings: A peny in the purse is worth many pounds, yea talents in an unknown mine: That is our good which doth us good. O God, give thou me grace to put out my little stocke to the publick banke, and faithfully to imploy those poore faculties thou hast given me, to

Sol. 20.

Sol. 21. the advantage of thy Name, and the benefit of thy Church; so besides the gaine of others, my pounds shall be rewarded with Cities.

Soliloq. XXI.

Love of Life.

WE are all naturally desirous to live; and though we prize life above all earthly things, yet we are ashamed to profess that we desire it for its owne sake, but pretend some other subordinate reason to affect it. One would live to finish his building, or to clear his purchase; Another to breed

breed up his children, and to see them well-matched: One would faine out-live his triall at law; Another wishes to outweare an emulous corrivall: One would faine out-last a lease, that holds him off from his long-expected possessions; another would live to see the times amend, and a re-establishment of a publicke peace: Thus wee that would bee glad to give skin for skin, and all things for life, would seeme to wish life for any thing, but it selfe: After all this hypocrisie, nature above all things would live; and makes life the maine end of living; But grace has higher thoughts, and therefore

Sol. 21.

Sol. 21. though it holds life ſweet and deſirable, yet entertaines the love of it upon more excellent, that is, ſpirituall termes. O God, I have no reaſon to bee weary of this life, which through thy mery, long acquaintance hath endeared to me (though ſauced with ſome bitter diſguſts of age;) but how unworthy ſhall I approve my ſelfe of ſo great a bleſſing, if now, I do not more deſire to continue it for thy ſake, than my owne?

Soliloq.

Sol. 22.

Soliloq. XXII.

Equall Distribution.

IT was a most idle question which the Philosophers are said to have proposed to *Barnabas* the Colleague of Saint *Paul*: Why a small Gnat should have six legges, and wings beside; whereas the Elephant, the greatest of beasts, hath but four legs, and no wings? What pity it is that those wise Masters were not of the Counsel of the Amighty, when hee was pleased to give a being to his Creature; they would surely have devised to make a winged Elephant, and a

Clement. de gestis Petri.

Sol. 22.

corpulent Gnat: A fethered man, and a speaking Beast. Vaine fooles, they had not learned to know and adore that infinite wisdom wherin all things were made: It is not for that incomprehensible Majesty and power to be accountable to wretched man for the reasons of his all-wise and mighty Creation; yet so hath he contrived it, that there is no part of his great workmanship, whereof even man cannot be able to give an irrefragable reason, why thus framed, not otherwise. What were more easie than to say, that six legges to that unweildy body had beene cumbersome, and impeditive

ditive of motion; that the wings for so massie a bulk had been useleſſe. Sol. 22.

I admire thee, O God, in all the workes of thy hands; and justly magnifie not onely thine omnipotence both in the matter and forme of their Creation; but thy mercy and wisdome in the equall distribution of all their powers and faculties, which thou hast so ordered, that every Creature hath some requisite helpes, no Creature hath all: The Foules of the aire, which are ordained for flight, hast thou furnisht with feathers to bear them up in that light Element; The Fishes, with smooth scales and finnes for their more easie

Sol. 22. gliding through thoſe watery Regions : the Beaſts of the Field, with ſuch Limbes and ſtrong Hides as might fit them for ſervice : As for man, the Lord of all the reſt, him thou haſt endued with Reaſon, to make his uſe of all theſe : whom yet thou haſt ſo framed, as that in many qualities thou haſt allowed the brute Creatures to exceed their Maſter : Some of them are ſtronger than he ; ſome of them ſwifter than he, and more nimble than he : he were no better than a mad man that ſhould aske, why man ſhould not fly as wel, as the bird, and ſwim as well as the Fiſh, and run as faſt as the Hart ? Since that

that one faculty of Reason wherewith he is furnished is more worth than all the brutish excellencies of the world put together. O my God, thou that hast enricht me with a reasonable soule, whom thou mightest have made the bruteſt of thy Creatures, give me the grace so to improve thy gift, as may be most to the glory and advantage of thy owne name; Let me in the name and behalf of all my brute fellow-Creatures blesse thee for them; and both for them and my selfe in a ravishment of Spirit cry out with the Psalmist; O Lord my God, how wonderfull and excellent are thy workes, in wise-

Sol. 22.

Sol. 23. dome haſt thou made them all.

Soliloq. XXIII.

The body of ſubjection.

1 Tim. 4. 8. BOdily exerciſe, ſaith the Apoſtle, profits little: Little ſure in reſpect of any worth that it hath in it ſelfe; or any thanke that it can expect from the Almighty: For what is it to that good and great God, whether I be full or faſting, whether I wake or ſleepe, whether my skinne be ſmooth or rough, ruddy or pale, white or diſcoloured; whether my hand be hard with labour, or ſoft with eaſe; whether my bed

bed be hard, or yeelding; whether my dyet bee course or delicate: But though in it selfe it availe little: yet so it may bee, and hath been, and ought to be improved, as that it may be found exceedingly beneficiall to the soule: Else the same Apostle would not have said, I keepe under my body, and bring it into subjection, lest that by any meanes, when I have preached to others I my selfe should be a cast-away. In all the records of History, whom do we finde more noted for holinesse, than those who have been most austere in the restraints of bodily pleasures and contentments? In the Mount of

Sol. 23.

1 Cor. 9. 27.

Sol. 23. of *Tabor* who should meet with our Saviour in his Transfiguration, but those two eminent Saints, which had fasted an equall number of dayes with himself? And our experience tels us, that what is detracted from the body is added to the soule. For the flesh and spirit are not more partners, than enemies; one gaines by the others losse: The pampering of the flesh, is the starving of the soule: I finde an unavoidable emulation between these two parts of my selfe. O God, teach me to hold an equall hand betwixt them both; Let me so use them, as holding the one my favourite, the other my drudge; not so humo-

humouring the worse part, as to discontent the better; nor so wholly regarding the better, as altogether to discourage the worse: Both are thine, both by gift and purchase; inable thou me to give each of them their Dues, so as the one may be fitted with all humble obsequiousnesse to serve; the other to rule and command with all just authority, and moderation. Sol. 24.

Soliloq. XXIV.

The ground of unproficiency.

WHere there is defect in the Princi-

ples,

Sol. 24. ples, there can be no possibility of prevailing in any kinde: Should a man be so foolish as to perswade his horse that it is not safe for him to drinke in the extremity of his heate; or to advise a child that it is good for him to be whipt, or in a case of mortall danger, to have a fontinell made in his flesh, how fondly should hee mispend his breath? because the one wants the faculty, the other the use of reason. So if a man shall sadly tell a wild sensualist, that it is good for him to bear the yoake in his youth; that it is meet for him to curbe and cross his unruly appetite; that the bitterest cup of afflicti-

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ons ought to bee freely taken off, as the most soveraigne medicine of the soule; that wee ought to bleed and die for the name of Christ; that all the suffering of the present times are not worthy to be compared with the glory that shall be revealed in us; his labour is no lesse lost, than if hee had made an eloquent Oration to a deafe man; because this carnall hearer lacks that principle of grace and regeneration which onely can enable him to apprehend and relish these divine Counsels: I see, O God, I see too well, how it comes to passe that thy word founds so loud, and prevailes so little; even be-

Sol. 24.

Rom. 8. 18.

Sol. 25. because it is not joyned with faith in the hearers: The right principle is missing, which should make the soule capable of thy divine mysteries: Faith is no lesse essentiall to the true Christian, than reason is to man, or sense to beast: O doe thou furnish my soul with this heavenly grace of thine; and then all thy sacred Oracles shall be as cleare to my understanding, as any visible object is to my sense.

Soliloq. XXV.

The sure refuge.

SUfficient unto the day is the evill thereof, saith our

Our Saviour: Lo, Every day hath its evill, and that evill is load enough for the present, without the further charge of our anticipated cares. Surely the life of man is conflicted with such a world of crosses succeeding each other, that if he have not a sure refuge to flee unto, he cannot chuse but be quite over-laid with miseries: One while his estate suffers, whether through casualty, or oppression; another while his Children miscarry, whether by sickness, or death, or disorder: One while his good name is impeached; another while his body languishes: One while his minde is perplexed with irk- Sol. 25.

Sol. 25.

irkſome ſutes; another while his ſoule is wounded with the ſting of ſome ſecret ſinne: One while he is fretted with Domeſticall diſcontents; another while diſtempered with the publike broiles: One while the ſenſe of evill torments him; another while the expectation. Miſerable is the caſe of that man, when hee is purſued with whole Troops of Miſchiefs, hath not a Fort wherein to ſuccour himſelf: and ſafe and happy is that ſoule, that hath a ſure and impregnable hold whereto hee may reſort. O the noble example of holy *David*! Never man could bee more perplexed then hee was at his

Ziklag; his City burnt, his whole ſtock plundered, his Wives carryed away, his people curſing, his Souldiers mutining, purſued by *Saul*, caſt off by the *Philiſtims*; helpleſs, hopeleſſe: But *David* fortified himſelfe in the Lord his God: There, there, O Lord, is a ſure help in the time of trouble, a ſafe protection in the time of danger, a moſt certaine remedy of all complaints: Let my Dove get once into the holes of that Rock, in vain ſhall all the birds of prey hover over me for my deſtruction.

Sol. 25.

1 Sam. 30. 6

Soliloq.

Sol. 26.

Soliloq. XXVI.

The light burden.

WHy doe wee complaine of the difficulty of a Christian profession, when we hear our Savior say, My yoak is easie, and my burden is light? Certainely hee that imposed it, hath exactly poised it, and knowes the weight of it to the full: It is our fault if we make or account that heavy, which he knowes to be light: If this yoake and burden bee heavy to our sullen nature, yet to grace they are light; if they be heavy to fear, yet they are light to love: what is more sweet

ſweet and eaſie than to love? and love is all the burden wee need to take up: For love is the fulfilling of the Law; and the Evangelicall law is all the burden of my Saviour. O bleſſed Jeſu, how willingly doe I ſtoope under thy commands: It is no other than my happineſſe that thou requireſt; I ſhall bee therefore my owne enemy, if I be not thy ſervant: Hadſt thou not bidden me to love thee, to obey thee, thine infinite goodneſs, and perfection of divine beauty would have attracted my heart to be ſpiritually inamoured of thee; now thou bidſt me to doe that which I ſhould have wiſht to be commanded; how-

Sol. 26.

glad-

Sol. 26.

ly doe I yeeld up my ſoule to thee? Lay on what load thou pleaſeſt; ſince the more I bear, the more thou enableſt me to bear, and the more I ſhall deſire to bear: the world hath ſo clogg'd me this while, with his worthleſſe and baſe lumber, that I have beene ready to ſinke under the weight, and what have I got by it, but a lame ſhoulder, and a galled backe? O doe thou free me from this unprofitable, and painfull luggage; and eaſe my ſoule with the happy change of thy gracious impoſitions; ſo ſhall thy yoake not bee eaſie onely but pleaſing, ſo ſhall thy fulfilled wil be ſo far from a burden to me, that it

ſhall

shall bee my greatest delight upon earth, and my surest and comfortablest evidence for heaven. Sol. 27.

Soliloq. XXVII.

Joy intermited.

WHat a lightsomenesse of heart do I now feele in my selfe, for the present, out of a comfortable sense of thy presence, O my God, and the apprehension of my interest in thee? Why should it not be thus alwaies with me? Surely thine Apostle bids me rejoyce continually, and, who would not wish to do so? for there is little difference betwixt joy and happinesse; neither was it ghessed ill by him

Sol.27. him that defined that man onely to be happy that is alwayes delighted; and certainely, there is juſt cauſe, why I ſhould be thus alwaies affected: Thus, O my God, art ſtill and alwaies the ſame: yea the ſame to me, in all thy gracious relations, of a merciful Father, a loving Saviour, a ſweet Comforter: Yea thou art my head, and I am a limb of thy myſticall Body. Such I am, and ſhall ever be; Thou canſt no more change, than not be: and for me, my croſſes and my ſinnes are ſo farre from ſeparating me from thee, that they make mee hold of thee the faſter. But alas, though the juſt grounds of my joy be ſtea-

dy;

dy; yet my weake disposi-
tion is subject to variable-
nesse; Whiles I carry this
flesh about me, my soule
cannot be but much sway-
ed with the temper of my
body; which sometimes
inclines me to a dull list-
lesnesse, and a dumpish
heavinesse of heart, and
sadnesse of spirit; so as I
am utterly unapt to all
cheerefull thoughts, and
find work enough to pull
my affections out of this
stiffe clay of the earth, and
to raise them up to hea-
ven. Besides this joy of the
holy Ghost is a gift of thy
divine bounty, which thou
dispensest, when, and how
thou pleasest; not alwaies
alike to thy best Favou-
rites on earth: Thou that

Sol. 27.

Sol. 27. giveſt thy Sun and Raine, doſt not command thy Clouds alwaies to be dropping, nor thoſe beams to ſhine continually upon any face: there would be no difference betwixt the proceedings of nature and grace, if both produced their effects in a ſet and conſtant regularity: and what difference ſhould I finde betwixt my pilgrimage, and my home, if I ſhould here be taken up with a perpetuity of heavenly joy? ſhould I alwaies thus feelingly enjoy thee, my life of faith ſhould be changed into a life of ſenſe: It is enough for me, O God, that above in thoſe Regions of bliſſe, my joy in thee ſhall be full

and

and permanent: if in the mean while it may please thee, that but some flashes of that Celestial light of joy may frequently glance into my soule: It shall suffice if thou give me but a taste of those heavenly pleasures, whereon I shall once liberally feast with thee to all eternity. Sol. 28.

Soliloq. XXVIII.

Universall Interest.

IT was a noble praise that was given to that wise Heathen, that he so carried himselfe as if hee thought himselfe born for all the world: Surely the more universal a mans beneficence Cato.

Col. 28.

neficence is, so much is it more commendable; and comes so much neerer to the bounty of that great God, who openeth his hand, and filleth all things living with plenteousnes: There are too many selfish men, whose spirits as in a close retort, are cooped up within the compasse of their owne concernments; whose narrow hearts think they are born for none but themselves: Others that would seeme good natured men, are willing enough to enlarge themselves to their kindred; whom they are carefull to advance with neglect of all others, however deserving; some yet more liberall minded, can be

be content to be kinde and open-handed to their neighbours; and some perhaps reach so farre, as to professe a readinesse to do all good offices to their Countrey-men; but here their largenesse finds its utmost bounds: All these dispositions are but inclosures; Give me the open Champaine of a generall and illimited benefacture: Is he rich? he scatters his seed abroad by whole handfuls over the whole ridge, and doth not drop it downe betweene his fingers into the severall furrowes; his bread is cast upon the waters also: Is he knowing and learned? He smothers not his skil in his bosome: but freely

Sol. 29.

Sol. 28.

laies it out upon the common ſtock: not ſo much regarding his private contentment, as the publike proficiency; Is he deeply wiſe? Hee is ready to improve all his cares and counſels to the advancement and preſervation of peace, juſtice, and good order amongſt men. Now although it is not in the power of any but perſons placed in the higheſt Orbe of Authority, actually to oblige the world to them; Yet nothing hinders but that men of meaner ranke may have the will to bee thus univerſally beneficent and may in preparation of mind be zealouſly affected to lay themſelves forth upon the common good: O Lord,

Lord, if thou haſt given me but a private and ſhort hand, yet give mee a large and publick heart. Sol. 29.

Soliloq. XXIX.

The Spiritual Bedleem.

HE that with wiſe *Solomon* affects to know not wiſdome onely, but Madneſſe and Folly, let him after a ſerious obſervation of the ſober part of the world, obtaine of himſelfe to viſit Bedleem, and to looke into the ſeverall Cels of diſtracted perſons; where, it is a world to ſee what ſtrange varieties of humours and paſſions ſhall preſent themſelves to him:

Sol. 29. Here he shall see one weeping, and wringing his hands for a meerely-imaginary disaster; there another, holding his sides in a loud laughter, as if he were made all of mirth: here one mopishly stupid, and so fixed to his posture, as if he were a breathing statue; there another apishly active and restless: here one ragingly fierce, and wreaking his causeless anger on his chaine; there another gloriously boasting of a mighty stile of Honour, wherero his rags are justly intitled; and when he hath wondred a while at this woefull spectacle, let him know and consider that this is but a slight image of those spirituall

rituall phrenſies, where-
with the world is miſera-
bly poſſeſſed; The perſons
affected believe it not;
ſurely ſhould I goe about
to perſwade any of theſe
gueſts of Bedleem, that in-
deed, he is mad, and ſhould
therefore quietly ſubmit
himſelfe to the meanes of
cure, I ſhould be more mad
than he: Only dark rooms,
and cords, and Ellebore,
are meet receits for theſe
mentall diſtempers; In the
meane while, the ſober and
ſad beholders too well ſee
theſe mens wits out of the
ſocket, and are ready out
of Chriſtian charity, to
force upon them due re-
medies, who cannot be ſen-
ſible of their owne miſe-
ries.

Sol. 29.

Sol. 29.

Now having learn'd of the Great Doctor of the Gentiles to diſtinguiſh man into ſpirit, ſoule, and body, (whereof the body is as the earthly part, the ſoule as the etheriall, the ſpirit as the heavenly: the ſoule animall, the ſpirit rationall, the body meerely organicall,) itis eaſie for him to obſerve that as each of theſe parts exceeds other in dignity, ſo the diſtemperatures thereof is ſo much greater, and more dangerous, as the part is more excellent; When therefore he ſhall hear the Prophet *Hoſea* ſay, The ſpirituall man is mad, hee cannot thinke that charge leſſe then of the worſt of phrenſies: And ſuch indeed they

1 Theſ. 5. 23.

Hoſ. 9 7.

they are which have been epidemicall to all times: Could they paſſe for any other then ſottiſhly mad, that would worſhip Cats, and Dogs, and Serpents? ſo did the old Ægyptians, who thought themſelves the moſt deeply learned of all nations. Could they be leſſe mad then they, that of the ſame Tree, would make a block for their fire, and a God for their Adoration? ſo did *Iſaiah's* Idolaters. Could they be any better, who when they had molten their Earings, and with their own hands had ſhaped a golden Calf, could fall down and worſhip it, and ſay, theſe bee thy Gods, O *Iſrael*, which brought thee out of the Land

Sol. 29.

Eſa. 44.16.

Exod. 32.4.

Sol. 29.

Land of Egypt? so did they. which should have known themselves Gods peculiar people. Could they be any other than

2 Kin. 20. 23. mad men, that thought there was one God of the hils, another of the vallies? so did the Syrian Courtiers. Could they be any other than

1 Kin. 18. 28. stark mad that would lance, and gash their owne flesh, because their Block did not answer them by fire? so did the *Baalites*. Lastly, could they be other than the maddest of men, who would passe their owne Children

2 Kin 23. 11. through the fire, and burn them to ashes in a pretence of Devotion? so did the Clients of *Moloch*: Yea, what speak I of the times of

of ignorance? even since the true light came into the world, and since the beams of his glorious Gospel shined on all faces, there hath been no lesse need of darke rooms and manicles than before: Can we think them other than notoriously mad, that having good cloathes to their backes, would needs strip them off, and go stark naked? so did the Adamites of old, about the year of our Lord, 194. So did certain Anabaptists of *Holland* at *Amsterdam* in the year 1535. So did the Cynicall Saint *Francis* in the streets of *Assisium*. Could they be other than mad which would worship *Cain*, *Iudas*, the *Sodomites*? So

Sol. 29.

Sol. 29. So did those good Devotionists which were called *Caiani*, about the year 159. Nay, were they not worse than mad, who if we may beleeve *Hosius*, and *Lindanus*, and *Prateolus*, worshipt the Devill ten times every day? so did those Hereticks which were in the last age called *Demoniaci*. Could they be better than mad which held that beasts have Reason as well as man, that the Elements have life, that Plants have sense, and suffer paine in their cutting up? so did the *Manichees*. Could they be other than blasphemously mad, that held there are two Gods, one good the other evill, and that all creatures were made by the lat-

latter? ſo did the *Gnoſtickes*. Were there ever mad men in the World, if they were not ſuch who would beſeech, yea force paſſengers to do them the favour to cut their throats, in a vain affectation of the praiſe of Martyrdome? ſo did the Circumcellions, a Faction of Donatiſts in the year 349. But above all other, did not thoſe ſurpaſs in madneſſe, who allowed of all Hereſies, and profeſſed to hold all opinions true? ſo did *Rhetorus* and his followers: St. *Auguſtines* Charity ſticks at the beleefe of ſo impoſſible a Tenet; I muſt crave leave to wonder at his reaſon: For (ſaith hee) many opinions being contradictory to

Sol. 29.

Sol. 29.

to each other, no man that is *compos mentis* can thinke both parts can be variſiable: as if it could be ſuppoſed that a *Rhetorius*, thus opening, could be any other than beſide all his wits: Surely had he been himſelfe, ſo impoſſible an abſurdity could not have falne from him: neither could any of theſe fore-cited practiſes or opinions have been incident into any but braines highly diſtempered. But what doe we raking in the aſhes of theſe old forgotten Lunaticks; would to God wee had not work more then enough to look for the prodigious phrenſies of the preſent age, than which there were never ſince

since the world began either more or worse.

Sol. 29.

Can there be under the cope of heaven a madder man, than he that can deny there is a God? such a monster was rare and hooted at in the times of Paganisme: The Heathen Orator tels us of but two in those darke ages before him, that were so far forsaken of their wits; and we know that the old *Athenians*, when a bold Pen durst but question a Deity, sentenced the book to the fire, and the Author to exile. But now, alas, I am ashamed to say that this modern age under so clear beames of the Gospel hath bred many professed Atheists; who have dared, not

Cicer. de Natur. Deorum, initio.

Sol. 29.

not in their heart onely, as in *David's* time, but with their blasphemous lips to deny the God that made them.

And are the phrensies of those insolent soules any whit lesse wilde and outragious, that dare boast themselves to be God; and sticke not to stile themselves absolutely deified? avowing that the soule in their body is the onely Christ, or God in the flesh; That all the acts of their beastly and abominable lusts are the workes of righteousnesse; that it is their perfection, and the highest pitch of their glory to give themselves up to all manner of abominations, without any reluctation

Heart bleedings for Professors abominations; Set forth under the hands of 16 Churches of Christs baptized into the name of Christ. p. 5, 6, 7, &c.

Sol. 29.

ctation; that there is no hell, but a diſlike of, and remorſe for, their greateſt villanies: Now ſhew mee amongſt the ſavageſt of Pagans any one that hath been thus deſperately brain-ſick, and let me bee branded for a ſlanderer.

What ſhould I need to inſtance in any more, or to contract a large Volume of Hereſeology? In ſhort, there is no true Heritick in the world, that is not in ſome degree a madman; And this ſpirituall madneſſe is ſo much worſe than the naturall, as in other regards, ſo eſpecially in this; that whereas that diſtemper of the braine containes it ſelf in its own bounds, without any danger

Sol. 29

ger of Diffusion to others, the spirituall, is extreemly contagious, spreading its infection to the perill of all that come within the aire of it.

In this sad case what is to be done? Surely wee may, as we doe, mourn for the miserable distractions of the world; but it is thou onely, O Lord, that canst heale them. O thou, that art the great and soveraigne Physician of soules; that after seven yeares brutality, restoredst the frantick Babylonian to his shape and senses, looke downe mercifully upon our Bedleem, and restore the distracted World to their right temper once againe: as for those that are

yet

yet ſound, keepe them, O God, in their right wits unto the end, preſerve them ſafe from all the peſtilent raintures of Schiſm and Hereſie: And for me, the more inſight thou giveſt me into, and the more ſenſe of, theſe woſull diſtempers, ſo much the more thankfull doe thou make me to thine infinite goodneſſe, that thou haſt been graciouſly pleaſed to keep me within compaſſe. And O, do thou ſtil and ever keep mee within the compas of thy revealed will, and all juſt moderation; and ſuffer me not to be miſcarried into any of thoſe exorbitances of judgement which may prove a trouble to thy Church,

Sol. 29.

Sol. 30. Church, and a ſcandall to thy Name.

Soliloq. XXX.

The difference of actions.

THere is great difference in ſins, and actions, whether truly or ſeemingly offenſive; there are Gnats, and there are Camels; neither is there leſſe difference in Conſciences: There are conſciences ſo wide and vaſt, that they can ſwallow a Camel; and there are conſciences ſo ſtrait, as that they ſtraine at a Gnat; Yea, which is ſtrange to obſerve, thoſe very conſciences which one while are ſo dilated

that

that they ſtraine not at a Camel, another while are ſo drawne together by an anxious ſcrupulouſneſſe that they are ready to be choaked with a Gnat. Sol. 30.

How palpably was this ſeen in the chief Prieſt and Phariſees and Elders of the Jewes; the ſmall Gnat of entring into the judgement Hall of the Roman Governor, would by no meanes down with them; that hainous act would defile them, ſo as they ſhould not eat the Paſſeover; but in the mean time the huge Camel of the murther of the Lord paſſed downe glib, and eaſily through their throats: They are ready to choake with one poor ear of corn pulled on a Joh. 18. 28.

Sol. 30. a Sabbath by an hungry passenger; Yet whole houses of widdowes, the whiles passe downe their gorges with ease: An unwasht hand or cup was piacular; whiles within their Mat. 23. 25. hearts are full of extortion and excess. I wish the present age did not abound with instances: It is the fashion of Hypocrites to be seemingly scrupulous in small things, whiles they make no conscience at all of the greatest: and to be so much lesse conscionable of greater matters of the Law, Judgement, Mercy and faith; as they are more scrupulously punctual in their Mint, Anise, and Cummin. O God, I would not make more sins than

than thou hast made; I desire to have an heart wisely tender, not fondly scrupulous; Let my soule endure no fetters but thine; If indifferent things may be my Gnats, let no known sin be other than a Camel to me; and let mee rather choake in the passage, than let down such a morsell.

Sol. 31.

Soliloq. XXXI.

The necessity of Labour.

THe great and wise God that hath been pleased to give to all creatures their life and being, without their endeavour or knowledge, hath yet ordained not to continue their being, without their own labour, and co-ope-

Sol. 31. ration; so as he hath imposed upon them all a necessity of paines-taking for their owne preservation: The wild beasts of the desart must walk abroad, and forrage far for their prey; The beasts of the field must earne their Pasture with their worke and labour in very feeding to fill a large maw with picking up those severall mouthfuls, whereby they are sustained; The Fowles of severall kindes must flye abroad to seek their various Diet, some in the hedges, some in the fields, some in the waters; The Bee must with unwearied industry gather her stock of wax and honey out of a thousand flowers; Neither know

know I any that can bee idle and live: But man as hee is appointed to be the Lord of all the reſt, ſo hee is in a ſpeciall manner borne to labours as he upon whom the charge lies to provide both for himſelfe, and all the creatures under his command; being not more impotent than they in his firſt entrance into the world, then he is afterwards by the power of his reaſon more able to governe them, and to order all things that may concerne both their uſe, and conſervation. How willingly, O Lord, ſhould I ſtoop to this juſt condition of my Creation? Labour is my deſtiny, and labour ſhall be my trade: Sol. 31.

Sol. 32. Something I must alwaies doe both out of thy command, and my owne inclination; as one whose not un-active spirit abhorres nothing more than the torment of doing nothing: O God, do thou direct mee to, and imploy me in, those services that may be most for thy glory, for the good of others, and my own discharge and comfort.

Soliloq. XXXII.

Acquaintance with heaven.

WHat an high favour is it in the Great God of heaven, that he is pleased to stoop so low

low as to allow wretched man here upon earth to be acquainted with ſo infinite a Majeſty? yet in the multitudes of his mercies, this hath he condeſcended unto: ſo farre hath hee yeilded to us, as that he is pleaſed wee ſhould know him; and to that end hee hath clearly revealed himſelf to mankind, and more then ſo: he is willing and content that we ſhould enjoy him, and ſhould continually make a comfortable uſe of his preſence with us; that we ſhould walke with him; and impart all our ſecret thoughts and counſels to him; that wee ſhould call for his gracious aid upon all our occaſions; that we ſhould im- Sol. 32.

Sol. 32. part all our wants and feares and doubts to him, with expectation of a mercifull and ſure anſwer, and ſupply from heaven; Yea, that he ſhould invite us, ſilly wretches, to his preſence, and call us up to the throne of grace, and incourage us poor ſouls, dejected with the conſcience of our unworthineſſe, to put up our ſutes boldly to his mercifull hands; Yea, that he ſhould give this honour to duſt and aſhes as to ſtile us his friends: how ſhamefully, unthankfull, and how juſtly miſerable ſhall I bee, if I make not an anſwerable uſe of ſo infinite a mercy? O God, how utterly unworthy ſhall I be of this grace,

if

if notwithstanding these merciful proffers and solicitations, I shall continue a willing stranger from thee, and shall make no more improvement of these favours than if they had never been rendred? O let me know thee, let me acknowledge thee; let me adore thee; let me love thee; let me walke with thee; let me enjoy thee; let me, in an holy and awfull familiarity be better and more entirely acquainted with thee, than with the world; than with my self; so I shal be sure to be happy here, and hereafter glorious. Sol. 32.

Sol. 33.

Soliloq. XXXIII.

The All-sufficient knowledge.

I Finde much inquiry of curious wits, whether wee shall know one another in heaven; There is no want of arguments on both parts, and the greatest probabilities have seemed to be for the affirmative: But, O Lord, whether or no wee shall know one another, I am sure we shall all thy glorified Saints know thee; and in knowing thee wee shall be infinitely happy; and what would we more? Surely, as we finde here, that the Sun puts out the fire, and the

the greater light ever extinguiſheth the leſſe: ſo why may wee not think it to be above? When thou art all in all to us, what can the knowledge of any creature adde to our bleſſednesse? And if when we caſually meet with a Brother, or a Son before ſome great Prince, we forbear the ceremonies of our mutuall reſpects, as being wholly taken up with the awfull regard of a greater preſence; how much more may we juſtly think, that when we meet before the glorious Throne of the God of heaven, all the reſpects of our former earthly relations muſt utterly ceaſe, and be ſwallowed up of that beatificall preſence, Sol. 33.

Sol. 33.

sence, divince love, and infinitely blessed fruition of the Almighty.

O God, it is my great comfort here below to thinke and know that I have parents, or children, or brothers and sisters, or friends already in possession of glory with thee, and to believe assuredly that in my time I shall be received to the association of their blessednesse: but if upon the dissolution of this earthly Tabernacle, I may be admitted to the sight of thy all-glorious essence, and may set eye upon the face of my blessed Saviour, now sitting at the right hand of thine incomprehensible Majesty, attended with those millions of

his

his heavenly Angels, I ſhal neither have need, nor uſe of enquiring after my kindred, according to the fleſh. What can fall into my thoughts or deſires, beſide, or beyond that which is infinite? Sol. 34.

Soliloq. XXXIIII.

Poor Greatneſſe.

I Cannot but look with much pitty mixed with ſmiles upon the vaine worldling, that ſets up his reſt in theſe outward things, and ſo pleaſes himſelfe in this condition, as if he thought no man happy but himſelfe: how high he looks, how big he ſpeakes, how

Sol. 34. how proudly hee ſtruts? with what ſcorne and inſultation doth he look upon my dejectednesſe? the very language of his eye is no other then contempt, ſeeming to ſay, Baſe Indigent, thou art ſtript of all thy wealth, and honour; thou haſt neither flocks, nor heards, nor lands nor mannors, nor bagges, nor barne-fuls, nor titles, nor dignities, all which I have in abundance; no man regards thy meaneneſſe; I am obſerved with an awfull veneration. Be it ſo, great Sir, thinke I; enjoy you your height of honor, and heaps of treaſure, and ceremonies of ſtate, whiles I go ſhrugging in a thredbare coat, and am glad to feed

feed on ſingle diſhes, and to ſleep under a thatched roofe; But let me tell you, ſet your all againſt my nothing, if you have ſet your heart upon theſe gay things, were you the heire of all the earth, I would be loath to change conditions with your eminence; and will take leave to tell you, that at your beſt, you ſhall fall within my commiſeration: It is not in the power of all your earthly priviledges to render you other than a miſerable vaſſall: If you have ſtore of gold, alas, it is but made up into fetters and manicles; and what is all your outward bravery but meere matter of opinion? I ſhall ſhew you an Indian ſlave, that

Sol. 34.

Sol. 34. that ſhall no leſſe pride himſelfe in a Bracelet of Glaſſe beades, than you can in your richeſt Jewels of Rubies and Diamonds: All earthly things are as they are valued: The wiſe and Almighty maker of theſe earthen mines, eſteemes the beſt Metals, but as thicke Clay; and why ſhould we ſet any other price of them than their Creator? And if we be wont to meaſure the worth of al things by their vertues and uſes, and operations, what is it that your wealth can doe? Can it free you from cares? can it lengthen your ſleeps? can it keepe you from head-aches, from Gouts, Dropſies, Feavers and other

ther bodily distempers? can it ransome you from death? can it make your account easier in the great day of reckoning? Are you ever the wiser, ever the holier, ever the quieter for that which you have purchased with teares, and bloud? And were it so precious as you imagine, what hold have you of it? what assurance to enjoy it, or your self but one hour? As for dispised me, I have wealth that you know not of; My riches are invisible, invaluable, interminable: God all-sufficient is mine; and with him all things: My treasure is not lockt up in earth, or in heaven, but fils both: My substance is sure; not ob-

Sol. 34.

noxious

Sol. 34. noxious to plunder or loſs, or diminution: No man hath bled, no widdow or orphan hath wept for my enriching; the onely difference is this; You are miſerable, and think your ſelf happy; I am happy whom you think miſerable: However our thoughts may bear us out in both for a while, yet at the laſt, except truth it ſelfe can deceive us, the iſſue muſt fall on my ſide. O God, be thou my portion, and the lot of mine inheritance, let the ſcum of the world ſpit in my face as the moſt deſpicable of all creatures, I am above the deſpight of men and devils, and am ſecretly happy, and ſhall be eternally glorious.

Soliloq.

Sol. 35.

Soliloq. XXV.

Acceptation of desires.

WHat a comfort it is to us weake wretches that we have to deal with a merciful God, that measures us not by our performances, but by the truth of our desires: *David* had a good mind to build God an House, his hands were too bloody to lay the foundation of so holy a fabrick; Yet God takes it as kindly from him, as if hee had finished the work; and rewards the intention of building an house to his name; with the actuall building of an house to *David* for ever.

Good

Sol. 35. Good *Ezekiah* knew how easie and welcome a sute he made, when after all endeavours of sanctifying the people, for the celebration of that great Passeover, he prayed, The Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers 2 Chr. 36. 18,19. though he be not cleansed according to the purification of the Sanctuary. Alas, we cannot be but lame in all our obediences: What can fall from defective causes, but imperfect effects? If we pray we are apt to entertaine unmeet notions of the infinite Spirit to whom we addresse our supplications, and suddain glances of wandring thoughts; If wee read or hear,

hear, we are subject to vaine distractions; if we approach Gods Table, our souls fail of that exact preparation & purity wherewith they should be decked when they come to that celestiall banquet; If we doe the workes of Justice, or Mercy, it is not without some light touch of self-respect; & well may we say with the blessed Apostle, The good that I would, I do not: we should therefore find just cause of discouragement in our selves, if our best actions were to bee weighed by their own worth; and not by our better intentions: But that gracious God, who puts good desires into us, is so ready to accept of

Sol. 35.

Rom. 7.19.

Sol. 36. of them, that he looks not ſo much at what wee have done, as at what we wiſht to have done; and without reſpect to our defects, crownes our good affections. All that I can ſay for my ſelfe, O my God, is, that the deſire of my heart is to pleaſe thee in all things: my comfort then is, though my abilities fail in the performance, yet thy mercies cannot faile in my acceptation.

Soliloq. XXXVI.

Heavenly Ioyes.

DOubtleſs, O God, thou that haſt given to men, even thine enemies, here up-

upon Earth, ſo Excellent meanes to pleaſe their outward ſenſes; ſuch beautifull faces, and admirable flowers to delight the eye; ſuch delicate ſents from their garden, to pleaſe the ſmell; ſuch curious confections, & delicate ſauces, to pleaſe the taſte; ſuch ſweet Muſick from the birds, and artificiall deviſes of raviſhing melody from the art of man, to delight the eare; haſt much more ordained tranſcendent pleaſures, and infinite contentments for thy glorified Saints above. My ſoule, while it is thus clogged and confined, is too ſtraight to conceive of thoſe incomprehenſible waies of ſpirituall delectation, Sol. 36.

Sol. 37.

tion, which thou haſt provided for thy dear choſen ones, triumphing with thee in thy heaven: O teach me to wonder at that which I cannot here attaine to know, and to long for that happineſſe which I there hope to enjoy with thee for ever.

Soliloq. XXXVII.

Mixed Contentments.

WHat a fool were I, if I ſhould thinke to find that, which *Solomon* could not; contentment upon earth? his greatneſs, wealth and wiſdome gave him opportunity to ſearch, where my im-

impotency is ſhut out: Were there any thing under heaven free from vanity and vexation, his curious inquiſition could not have miſſed it. Sol. 37.

No, alas, all our earthly contentments are like a Jewiſh Paſſoever, which we muſt eate with ſowre herbes: Have I wealth? I cannot be void of cares: Have I honour? I cannot be rid of envy: Have I knowledge? He that increaſeth knowledge, increaſeth ſorrow; ſaith the Kingly Preacher: Have I children? it were ſtrange, if without croſſes: Have I pleaſures? not without a ſting: Have I health? not without the threats of diſeaſe: Have I full diet? not with

Sol.37. without the inconveniencies of ſatiety : Have I beauty ? not without a ſnare to my ſoul. Thus it is in all our ſublunary comforts ; I cannot have the Roſe, but I muſt be content with the prickles : Pure and abſolute pleaſure dwels elſewhere, far above the reach of this vale of miſery. O God, give me to ſeek it there onely : not without a contemptuous neglect of al thoſe deceitful full vanities which would withdraw my ſoule from thee; and there let me find it, whiles I am here by faith, when I remove hence by perſonall fruition : In the mean time, let me take what thou giveſt me with patience and thankfulneſs;

thankfulneſs for the meat, and patience with the ſauce.

Sol. 38.

Soliloq. XXXVIII.

True Wealth.

ALL a mans wealth or poverty is within himſelfe: It is not the outward abundance or want that can make the difference. Let a man be never ſo rich in eſtate, yet if his heart be not ſatisfied, but he is ſtill whining, and ſcraping and pining for more, that man is miſerably poore; all his bagges cannot make him other than a ſtarke beggar. On the other ſide give mee a

Sol. 38. man of ſmal means whoſe minde is throughly content with his little, and enjoyes his pittance with a quiet and thankfull heart, that man is exceeding rich; all the World cannot rob him of his wealth. It is not having, by which we can meaſure riches, but enjoying: The Earth hath all Treaſures in it, yet no man ſtiles it rich: Of theſe which the world call goods of Fortune, only opinion ſets the value: Gold and Silver would be metals whether we thinke them ſo, or not; they would not bee riches, if mens conceit and inſtitution did not make them ſuch. O my ſoule, bee not thou carried away with the

the common Errour to covet & admire those things which have no true worth in themselves: If both the Indies were thine, thou shouldst bee no whit the wealthier; Labour for those riches whereby thy stock may be advanced; The great Lord of all who knowes best where his Wealth lies, and where thou shouldst hoord up thine, hath told thee where to seek it, where to lay it: Lay not up for your selves Treasures upon earth, where moth and rust doth corrupt, and where theeves break thorow and steale; But lay up for your selves Treasures in Heaven: There thou shalt bee sure to finde it entire, free

Sol. 38.

Mat. 6. 19.

Sol. 39.

from plunder, and all danger of diminution. O God, give me to covet that my minde may be rich in knowledge, that my ſoule may be rich in grace, that my heart may be rich in true contentation; as for this pelfe of the world, let it make them miſerable that admire it.

Soliloq. XXXIX.

False Light.

LOoking forth one ſtarry evening, my eie met with a glorious light, that ſeemed fairer than its fellowes: Whiles I was ſtudying what Planet it might be, it ſuddainly glided

ded downe, and vaniſhed. O God, how can we hope to avoid deluſions upon earth, when even the face of heaven may thus deceive us? It is no otherwiſe in the firmament of the Church: How many have there been, that have ſeemed eternally fixed in that high ſphere, which have proved no other than baſe Meteors, gilded with fair beames; they appeared ſtarres, their ſubſtance was but ſlime. Woe were to the earth, if a true ſtarre ſhould fall; Yea, I doubt whether the Fabrick of heaven would ſtand, if one of thoſe glorious Lights ſhould drop downe: If therefore the ſtar Wormwood ſhall fall, and imbit-

Sol. 39.

Sol. 40.

ter the waters, hee ſhall ſhew himſelfe to be but a falſe ſtarre, and a true impoſtor; elſe heaven ſhould fall as ſoon as hee. O my God, give mee grace to know the truth of my ſubſtance and the firmneſſe of my ſtation: Let me hate all counterfeit exaltations; Let me know my ſelfe the leaſt and moſt inſenſible ſtar of thy *Galaxie*; ſo ſhal I bee happy in thee, and thou ſhalt be by me glorified.

Soliloq. XL.

The haſte of Deſire.

HOw ſlowly the hours ſeem to pace when we are

are big with the desire and expectation of any earthly contentment? we are ready to chide the time for standing still, when we would over-hasten the fruition of our approaching comfort: So the School-boy longs for his play-day, the Apprentice for his freedome, the Ward for his livery, the Bride for her nuptials, the Hiere for his inheritance: so approvedly true is that of wise *Solomon*, Hope deferred makes the heart sick. Were it not, O my soul, for that wretched infidelity, which cleaves so close unto thee, thou couldst not but bee thus affected to thy heaven; and shouldst be yet so much more, as the joyes

Sol. 40.

Prov. 13. 12.

Sol. 40. there are infinitely more exquiſite than which this earth can afford: Surely thou doſt but flatter mee with the over-weening conceit of the firm apprehenſion of my faith; whiles I finde thee ſo cool in the longing deſires of thy glorification: What? haſt thou no ſtomack to thy happineſſe? Hath the world benummed thee with ſuch a dull ſtupidity that thou art growne regardleſſe and inſenſible of eternall bleſſednesſe? Oh ſhake off this Lethargick heavineſſe of ſpirit, which hath poſſeſſed thee, and rouze up thy ſelf to thoſe ardent deſires of glory which have ſomtimes enflamed thee: Yea, Lord, doe

do thou ſtir up that heavenly fire that now lies raked up in the Embers of my ſoule, and raviſh my heart with a longing deſire of thy ſalvation.

Soliloq. XLI.

Deaths Remembrancers.

EVery thing that I ſee furniſhes me with fair monitions of my diſſolution: If I look into my garden, there I ſee ſome flowers fading, ſome withered; if I look to the earth, I ſee that mother, in whoſe wombe I muſt lie; if I goe to Church, the graves that I muſt ſtep over in my way, ſhew me what I muſt

Sol.41. truſt to; If I look to my Table, death is in every Diſh, ſince what I feed on did once live. If I look into my glaſſe, I cannot but ſee death in my face; if I goe to my bed, there I meet with ſleepe the image of death; and the ſheets, which put me in minde of my winding up. If I look into my ſtudy; what are all thoſe bcoks, but the monuments of other dead authors? O my ſoul, how canſt thou bee unmindfull of our parting, when thou art plyed with ſo many monitors? Caſt thine eies abroad into the world, what canſt thou ſee but killing and dying? Caſt thine eyes up into heaven, how canſt thou but thinke of

of the place of thy approaching reſt? How juſtly then may I ſay with the Apoſtle, By our rejoycing which I have in Chriſt Jeſus, I die daily: And, Lord, as I daily die in the decay of this fraile nature; ſo let me die daily in my affection to life, in my preparation for death. O do thou fit me for that laſt, & happy change. Teach me ſo to number my daies that I apply my heart to wiſdom, and addreſſe it to enſuing glory. Sol. 42. 1 Cor. 15. 31.

Soliloq. XLII.

Faiths Victory.

WEE are here in a perpetuall warfare,

Sol.42. fare, and fight wee muſt; Surely, either fight, or dye; ſome there are that doe both; That is according as the quarrell is, and is managed: There are thoſe that fight againſt God; theſe medling with ſo unequall a match, cannot looke to prevaile. Again, the fleſh warreth againſt the ſpirit; this inteſtine rebellion cannot hope to proſper; but if with the choſen veſſell, I can ſay, I have fought a
2 Tim.4.7. good fight, I can neither loſe life, nor miſſe of victory: And what is that good fight? Even the ſame A-
1 Tim,6.2. poſtle tels me, the fight of faith; this is the good fight indeed, doth in the cauſe and managing, & the iſſue:

Lo

Lo this faith it is, that wins God to my ſide, that makes the Almighty mine; that not only ingages him in my cauſe, but unites me to him; ſo as his ſtrength is mine: In the power of his might therefore I cannot but be victorious over all my ſpirituall enemies by the onely meanes of this faith: For Satan; This Shield of faith is it that ſhall quench all the fiery darts of that wicked one. For the world; this is the victory that overcomes the world; even our faith,

Sol. 42.

Eph. 6. 16.

1 Ioh. 5. 4.

Be ſure to finde thy ſelf furniſhed with this grace; and then ſay, O my ſoule, thou haſt marched valiantly: the powers of Hell ſhall

Sol. 42.

ſhall not bee able to ſtand before thee: they are mighty and have all advantages of a ſpirituall nature, of long duration, and experience; of place, of ſubtilty: Yet this conquering grace of faith is able to give them the foile, and to trample over all the powers of darkneſs. O my Lord God, doe thou arme and fortifie my ſoule with a lively and ſtedfaſt faith in thee, I ſhall not feare what man nor Devill can doe unto me: ſettle my heart in a firme reliance upon thee, and turne mee looſe to what enemy thou pleaſeſt.

Soliloq.

Sol. 43.

Soliloq. XLIII.

The unfailing Friend.

NExt to the joy of a good conſcience, there is no greater comfort upon earth, then the enjoyment of dear friends; neither is there any thing more ſad than their partting; and by how nearer their relations are, ſo much greater is our ſorrow in forgoing them: What moane did good *David* make, both for *Abſolon* as a Sonne, (though ungracious) and for *Jonathan* as a friend: Surely, when our dear ones are pulled away from us, we ſeem to have limbes torne away from our

Sol. 43. our bodies; yet this is a thing must bee lookt for; we are given to each other, (or lent rather) upon condition of parting, either they must leave us, or we them; a parting there must bee, as sure as there was a meeting: It is our fault if we set our hearts too much upon that, which may, yea, which must be lost. Bee wise, O my soul, and make sure of such friends as thou canst not be reaved of: Thou hast a God, that hath said, I will not leave thee nor forsake thee: It was an easie suite, and already granted which the holy Psalmist made: Cast me not off in the time of old age, forsake me not when my

Psal. 71. 9.

strength

ſtrength faileth: And againe, when my Father and my Mother forſake me (in their farewell to a better world) yet then the Lord will take me up. It is an happy thing to have immortall friends: ſticke cloſe unto them, O my ſoule, and rejoyce in them evermore, as thoſe that ſhall ſweetly converſe with thee here, and ſhall at laſt, receive thee into everlaſting habitations.

Sol. 44.

Pſal. 27.10.

Soliloq. XLIV.

Quiet Humility.

HE is a rare man that is not wiſe in his owne conceit; and that ſaies not within

Sol. 44. within himſelfe, I ſee more than my neighbours: For wee are all borne proud, and ſelfe-opinionate, and when we are come to our imaginary maturity, are apt to ſay with *Zedechiah* to thoſe of better judgement than our own, which way went the Spirit of God from me to ſpeak unto thee? Hence have ariſen thoſe ſtrange varieties of wilde paradoxes, both in Philoſophy and Religion, wherewith the world abounds every where. When our fancy hath entertained ſome uncouth thought, our ſelfe-love is apt to hatch it up, our confidence to broach it, and our obſtinacy to maintain it; and (if it bee not too

1 Kin. 22. 24.

mon-

monſtrous) there will not want ſome credulous fools to abett it: ſo as the only way both to peace and truth, is true Humility; which will teach us to thinke meanly of our own abilities, to be diffident of our own apprehenſions & judgments, to aſcribe much to the reverend antiquity, greater ſanctity, deeper inſight of our bleſſed Predeceſſors. This onely will keepe us in the beaten road, without all extravagant deviations to untrodden by-paths; Teach me, O Lord, evermore to think my ſelf no whit wiſer than I am; ſo ſhall I neither bee vainly irregular, nor the Church troubleſomely unquiet.

Sol. 44

Soliloq.

Sol. 45.

Soliloq. XLV.

Sure Mercies.

THere is nothing more troubleſome in humane ſociety than the diſappoint of truſt, and failing of friends: For beſides the diſorder that it works in our owne affaires, it commonly is attended with a neceſſary deficiency of our performances to others: the leaning upon a broken Reed gives us both a fall and a wound: Such is a falſe friend, who after profeſſions of love, and reall offices, either ſlinkes from us, or betrayes us: This is that which the great patterne of patience

ſo

so biteerly complaines of, as none of his least afflictions, My Kinsfolk have failed me, and my familiar friends have forgotten me. It went to the heart of *David*, that his owne familiar friend, in whom hee trusted, which did eate of his bread, should lift up his heele against him: And surely, those that are stanch, and faithfull in themselves, cannot but be so much the more deeply affected with the perfidious dealing of others; and yet also so much the more, as their confidence and entireness was greater; this was that which heightned the vexation of that man who is so famous for the integrity of his heart. It was

Sol. 45.

Iob 19.14.

Psal.41.9.

Psal.55.13, 14.

Sol. 45. was thou, O man, mine equall, my guide, my acquaintance; we took ſweet counſell together, and walked to the houſe of God in company. And ſtil our daily experience gives us miſerable inſtances in this kinde: Hee hath had little to doe in the world that hath not ſpent many a ſigh upon others faithleſneſs.

And now, O my ſoule, the more ſad proofe thou haſt had of the untruſty diſpoſition and carriage of men, the more it concernes thee to betake thy ſelfe, in all zealous & abſolute affiance, unto the ſure protection, and never-fayling providence of thy God? the God who being Truth

it

it selfe, never did, never can forfeit his Trust to any soule that relyed upon his most certaine promises, upon his promised mercies, upon his mercifull and just performances. Sol. 45.

My soule wait thou only upon God; for my expectation is from him; He onely is my Rock, and my salvation; In God is my salvation and my glory, the Rock of my strength, and my refuge is in God. It shall not trouble thee to send men false, whiles thou hast such a true God to have recourse unto. Psal. 61. 7.

Sol. 46.

Soliloq. XLVI.

Dangerous Prosperity.

IT was a just and needfull precaution, O God, which thou gavest of old to thine Israel. When thou shalt have eaten, and art full, then beware lest thou forget the Lord: There was not so great feare of forgetting thee, whiles they were in an hungry and dry Wilderneſſe, although even there they did too often forget themselves, in an ungracious murmuring against thee and their Leaders; the greatest danger of their forgetting Thee would be (thou knewest) when they should

Deut. 6. 11, 12.

should come to be pampered in the land that flowed with Milk and Honey: There it was that accordingly *Jesurum* waxed fat and kicked; there being growne thick and covered with fatnesse he forsooke God which made him, and lightly esteemed the Rock of his salvation. Nothing is more difficult than to keep our selves from growing wanton by accesse; whereas nature kept low is capable of just obedience: Like as in the body also, a full feed breeds superfluous and vicious humors, whereas a spare diet keepes it both clean and healthfull. Do not I see, O Lord, even the man that was after thine owne heart whiles thou

Sol. 46.

Deut. 32. 15.

Sol. 46.

thou keptst him in breath, with the persecution of an unjust Master, how tenderly conſciencious hee was; remorsed in himselfe for but cutting off a lappe of the robe of his causeleſſe pursuer: who yet when he came to the full scope of his ease, and Courtly jollity, made no scruple of the adulterous bed of faire *Bathsheba*, or the bloody murther of a faithfull *Vriah*. Who was I, O Lord, that I should promise my self an immunity from the perill of a prosperous condition under which thy holier servants have miscarried. It was thy goodnesse and wisedome who fore-seest not what shall be onely, but what might

1 Sam. 24 5

be

be alſo, in prevention of the danger of my ſurfeit, to take away the diſh, whereon I might have over-fed. O God, I do humbly ſubmit to thy good pleaſure; and contentedly reſt upon thy Providence, which haſt thought fit rather to ſecure me in the ſafe uſe of my little, then to exerciſe mee with the temptations of a bewitching plenty. Sol. 47.

Soliloq. XLVII.

Cheerefull Obedience.

IT is not ſo much the worke that God ſtands upon as the minde of the worker. The ſame act may

Sol. 47. bee done with the thanks and advantage of one agent, and with frowns and diſreſpect to another. If we do our buſineſſe grudgingly, and becauſe wee muſt, out of the neceſſity of our ſubſiſtence, we ſhall have as much thanke to ſit ſtill: It is our owne need that ſets our hands on work, not our obedience: So as herein wee are our owne ſlaves, not Gods ſervants; Whereas if we go about the workes of our calling cheerfully, offering them up to God, as our willing ſacrifice in an humble compliance with his commands, and an awfull and comfortable expectation of his gracious acceptance, we are bleſſed in

in our holy indeavours, and cannot faile of an *Euge* from our Maſter in Heaven. Alas, Lord, it is but little that I can doe, and, without thy enabling, nothing. Sol. 47.

Thou that vouchſafeſt to give me an abilitation to the worke, put into me alſo good affections to thee in performing of it: Let me doe thy will here, as thy Angels doe in heaven, with all gracious readineſſe, and alacrity; and be no leſſe glad that I ſhall doe it, then that it is done: ſo whiles carnall hearts ſhall languiſh under their forced taskes, my labour ſhall be my pleaſure; and I ſhall finde unſpeakable comfort both in the con-

Sol. 48.

science of my act, and the crown of my obedience.

Soliloq. XLVIII.

Heavenly Accordance.

AS our condition here upon earth is different; so must our affection needs be also: that which is one mans joy is anothers griefe; one mans fear is another mans hope: neither can it be otherwise, while our occasions draw us to so manifest contradictions of disposition: These diversities, and contrarieties of inclination and desire, are the necessary symptomes of our wretched mortality; and the nearer

we

Sol. 48.

we grow to the perfection of our bleſſednesse, the more ſhal we concentrate in the united ſcope of all our actions, and affections, which is the ſole glory of our Creator: Know then, O my ſoul, that the cloſer thou canſt gather up thy ſelfe in all the exerciſe of thy faculties, and propoſals of thy deſiers, to the only reſpect of the honour of that great and good God which gave thee thy being, thou aſpireſt ſo much nearer to thy heaven, where all the bleſſed Saints and Angels agree together in one perpetual imployment of praiſing their Maker; and ſweetly accord in that one moſt perfect ditty and note of an

Sol. 49.

eternall Alleluiah to him that ſits upon the Throne of that Celeſtial glory.

O God, do thou draw in my heart more and more from this variety of earthly diſtractions, and fixe it upon this one heavenly worke: put me upon that bleſſed Taske here below, which ſhall never know any end, but endure for ever in heaven.

Soliloq. XLIX.

Divine Bounty.

HAd not the Apoſtle ſaid ſo, yet our own ſenſe and experience would have told us, that every good and perfect gift

gift is from above, and commeth downe from the Father of Lights: For ſure, from below it cannot come. How ſhould any perfect gift ariſe from the region of all imperfection? How ſhould evill afford any good? What is below but earth and hell? whereof the one yeelds nothing but torment, the other nothin g but miſery, and ſin: If therfore it be perfect, or good, (ſince nothing can give what it hath not) it muſt needs come from above: And from whom above? Not from thoſe lightſome bodies of the ſtarres, whoſe influences cannot reach unto the ſoule, whoſe ſubſtance is not capable of any ſpiritu-

Sol. 47.

Iam. 1, 17.

Sol.49. all power, whether to have or give perfect gifts: Not from the blessed Spirits, which are Angels of Light: They may helpe, through Gods gracious appointment, to convey blessings to us, they neither will or can challenge an originall and primary interest in the blessings which they convey. Onely therefore from the Father of Lights; who as he is light, so is the Author of all whatsoever light, both inward and outward, spirituall and sensible: and as light was the first good and perfect gift which he bestowed on the world, so it well may imploy all the spirituall blessings conferred on the Creature: So as he

he that ſaid, Let there bee light; ſaid alſo, Let this man be wiſe, Let that bee learned; Let that other be gracious and holy: whence then, O whence can I look for any good thing, but from thy hands, O my God, who giveſt to all men liberally and upbraideſt not: whoſe infinite treaſure is not capable of any diminution; ſince the more thou giveſt, thy ſtore is not the leſſe, thy glory more. Thou doſt not ſell thy favours, as we men are apt to do, looking through our ſmall bounty, at an expected retribution; but thou giveſt moſt freely, moſt abſolutely: neither doſt thou lend thy beſt bleſſings, as looking to receive

Sol. 74.

Iam. 1. 5.

Sol. 50.

ceive them back again, but ſo conveyeſt them to us, as to make them our owne for ever: ſince therefore thy gifts are ſo free, that all thy heavenly riches may be had for asking; how worthy ſhall I bee to want them if I do not ſue for them to the Throne of thy grace; Yet even this (ſince it is a good thing) I cannot do without thee. O then give thou mee the grace that I may bee ever begging faithfully of thee; and give mee the graces that I beg for.

Soliloq. L.

Sweet uſe of Power.

I See that great, wiſe, and holy God, who might moſt

moſt juſtly make uſe of his abſolute power, yet proceeds ſweetly with his creature in all his wayes: Hee might force ſome to ſalvation in ſpight of their will; He might damne others meerely for his pleaſure, without reſpect to their ſin: But he doth not, hee will not doe either of theſe; but goes along graciouſly and gently with us, inviting us to repentance, and earneſtly tendring to us the meanes of ſalvation on the one ſide with effectuall perſwaſions, and ſtrong motives, and kindly inclinations to an anſwerable obedience; on the other ſide, laying before us the fearfull menaces of his judgements denounced a- Sol. 50.

gainſt

Sol. 59.

gainſt ſinners, urging all powerfull diſſwaſions, and uſing all probable meanes to divert us from all the waies of wickedneſſe; and when thoſe prevaile not, juſtly puniſhing us for our wilful diſobedience, impenitence, and infidelity.

O God, how ſhould we learne of thee to proceed with all our fellow-Creatures, (but much more with our Chriſtian Brethren) not according to the rigour of any pretended prerogative of power, but in all merciful tenderneſs, in all gentle and faire meanes of their reclamation on the one ſide, and on the other, in an unwilling and conſtrained ſeverity of neceſſary juſtice.

And

Sol. 50.

And how much doth it concern thee, O my ſoule, not to ſtay till thy God ſhall drag thee to Repentance and ſalvation, but gladly to embrace all thoſe happy opportunities, and cheerfully to yield to all thoſe mercifull ſolicitations which thy God offers thee for thy full Converſion; And carefully to avoid thoſe waies of ſinne and death which he hath under ſo dreadfull denunciations graciouſly warned thee to ſhun: Elſe thy God is cleared both in his juſtice and mercy, and thy perdition is of thy ſelfe.

Soliloq.

Sol. 51.

Soliloq. LI.

The power of Conſcience.

IT is a true word of the Apoſtle, God is greater than our Conſcience; and ſurely, none but he: under that great God, the ſupreme power on earth is the conſcience. Every man is a little world within himſelfe; and in this little world there is a Court of Judicature erected, wherin next under God the Conſcience ſits as the ſupreme Judge, from whom there is no appeale; that paſſeth ſentence upon us, upon all our actions, upon all our intentions; for our perſons, abſolving

ſolving one, condemning another; for our actions allowing one, forbidding another: If that condemn us, in vaine ſhall all the World beſides acquit us; and if that cleare us, the doom which the World paſſeth upon us, is frivolous and ineffectuall. I grant this Judge is ſometimes corrupted with the Bribes of Hope, with the weake feares of loſſe, with an undue reſpect of perſons, with powerfull importunities, with falſe witneſſes, with forged evidences, to paſſe a wrong ſentence upon the perſon, or cauſe; for which he ſhall be anſwerable to him that is higher than the higheſt; but yet this doom, (though re-

Sol. 51.

Sol. 51. reverſible by the Tribunal of Heaven) is ſtill obligatory on earth: So as it is my fault that my conſcience is miſ-led; but it is not my fault to follow my Conſcience. How much need have I therefore, O my God, to pray that thou wouldſt guide my Conſcience aright; and keepe this great Judge in my boſome from Corruption and errour? and what need hath this inteſtine arbiter of mine to take ſpeciall care that he may avoid all miſinformations that may miſlead his judgment, and all the baſe ſuggeſtions of outward advantage or loſſe that may deprave his affections? And, O thou that only art greater than

than my Conſcience, keep me from doing ought againſt my Conſcience: I cannot diſobey that but I muſt offend thee; ſince that is but thine Officer under thee, and only commands for thee. Sol. 52.

Soliloq. LII.

Proud Poverty.

THat which wiſe *Solomon* obſerved in the temporall eſtates of men, holds no leſſe true in the ſpirituall: There is that maketh himſelfe rich, yet hath nothing; There is that maketh himſelf poor, yet hath great riches: On the one ſide, we meet with Prov. 13. 7.

a

Sol. 52.

Rev 3,17.

a proud but beggarly *Laodicean*, that saies, I am rich, and increased with goods, and have need of nothing; which will not know that he is wretched, and miserable, and poore and blind, and naked; This man when the means of further grace are tendred him, can say, as *Esau* did of the profered herds, I have enough my Brother; and with the bragging Pharisee can boast of what he is not; and of what he is; of what hee hath, of what he doth; admiring his owne nothing, and not caring to seek for more because he thinks he hath all; this fond justiciary can overdoe his duty, and supererogate; contemning the poverty of

soule;

ſoules better ſuniſhed than his owne; and laying his merits in the diſh of the Almighty. Sol. 53.

On the other ſide, there is an humble ſoule, that is ſecretly rich in all ſpirituall endowments; full of knowledge, abounding in grace, which out of the true poverty of ſpirit under-values himſelfe, and makes no ſhew of ought but a bemoaned diſability: as wee have ſeen thoſe grounds wheron the richeſt Mines are treaſured, bewray nothing but barrenneſſe in their out-ſide.

O my ſoul, what eſtimation ſoever others may ſet upon thee, thou art conſcious enough of thy owne wants; be thankfull for the lit-

Sol. 52.

little thou haſt, and abaſed for the much thou lackeſt; and if thou wilt needs bee advancing thy ſelfe above others, let it be in the conteſtation of thy greater humbleneſſe, and lower dejection. Thy grace ſhal be no leſſe becauſe thou thinkeſt it ſo: but ſhall rather multiply by a modeſt diminution.

And, O Bleſſed Lord, thou who reſiſteth the proud, and giveſt grace to the humble, give me more humility, that I may receive more grace from thee, and thou whoſe gracious raine ſhelves downe from the ſteep mountains, and ſweetly drenches the humble vallies; depreſſe thou my heart more and more

more with true lowlineſſe of Spirit, that the ſhowers of thy heavenly grace may ſoke into it, and make it more fruitfull in all good affections, and all holy obedience.

Sol. 53.

Soliloq. LIII.

The happieſt Society.

I Finde, O Lord, ſome holy men that have gone aſide from the world into ſome ſolitary wilderneſs, that they might have their full ſcope of enjoying thee freely, without any ſecular avocations; who no doubt improved their perfect leiſure to a great entireneſſe of converſation with

Sol. 53.

with thee. Surely I could easily admire the report of their holinesse, and emulate their mortified retiredneſſe, if I did not hear them say, The Woolfe dwels in the wood, and that they could as soone leave themselves, as the World behind them. There is no Desart so wild, no Mountaines or Rockes so craggy, wherein I would not gladly seeke thee, O my God, and which I would notwillingly climbe up to finde thee, if I could hope that solitude would yeeld a spirituall advantage of more enjoying thee. But, alas, I find our weak powers are subject to an unavoidable lassitude; and wee can no more

more contemplate alwaies thoſe divine Objects, than our bodily eyes are able to fix themſelves on the body of the Sun in his brighteſt ſplendor: ſo as, if our mindes ſhould not bee ſometime taken off with a ſafe variety of Cogitations, wee ſhould be overwhelmed with thy glory, and with too much light blinded: by this meanes it comes to paſſe that theſe ſmall interſpirations ſet an edge upon our re-aſſumed ſpeculations, and renewed Devotions: Although alſo in the mean time, I ſhould hate all ſecular diverſions, if they ſhould take thee for a moment quite out of my ſight; If I did not find that I may ſtill refer them to

Sol. 53.

Sol. 54.

thee, and enjoy thee in them. O God, do thou so fix my soul upon thee, that what ever occasion shall take me up, I may never be out of thy blessed society, and make me so insensible of the noise of the world, that even in the midst of the Market I may bee still alone with thee.

Soliloq. LIV.

Honey from the Rock.

O God, thou didst miraculously refresh thy murmuring Israel of old with water, out of the Rock, in that dry wilderness; and now I hear thee say,

say, If they had harkened to thy voice, and walked in thy waies, with honey out of the Rock thou wouldst have satisfied them. Loe, that which thou wouldst have done to thine ancient people, if they had obeyed thee, thou hast abundantly performed to thine Evangelicall Israel. With Hony out of the Rock hast thou satisfied them; The Rock that followed them was Christ my Saviour: Lo, out of this Rock hath flowed that honey whereby our soules are satisfied; Out of his side (saith the Evangelist) came water and blood. This Rock of our salvation affordeth both what Israel had, and might have had. Surely, O

Sol. 54

Psal. 81. 16.

1 Cor. 10.

Sol. 54. my God, there can be no hony so sweet, as the effect of the precious bloud of my Saviour to the soul of the Beleever; By that bloud we have eternal redemption from death, and Remission of all our sins, By that bloud are we justified in the sight of our God, and saved from the wrath to come; By that bloud we have our Peace made in heaven, and are fully reconciled to our God; By that bloud wee are cleansed and purged from all our iniquity; By that bloud we are sanctified from our Corruptions; By that bloud we receive the Promises and possessions of an eternall inheritance. O the spirituall Ho-

Heb. 9. 12. Eph. 1. 7.

Rom. 5. 9.

Col. 1. 20.

Heb. 9. 22.

Heb. 13. 12, 14.

1 Per. 1. 2. Heb 9. 13.

Hony so sweet, that the materiall Hony is but bitternesse to it! *Jonathan* of old did but dip his Speare in the Hony of the wood, and but with one licke of that sweet moisture had his eyes cleared, and his spirits revived: O God, let me but taste, and see how sweet the Lord Jesus is, in all his gracious Promises, in all his mercifull and reall performances, I shall need no more to make me happy. Thy *Solomon* bids me to eat honey: Lo, this is the honey that I desire to eat of; Give me of this honey and I shall receive both clearnesse to my eies, and vigour of my spirits to the foiling of all my spirituall enemies. This is not

Sol. 54.

1 Sam. 14. 29.

Pro. 16, 23.

Sol. 55.

Pro. 25. 16.

the honey wherof I am bidden not to eate too much: No, Lord, I can never eate enough of this Celestiall honey; Here I cannot surfet; Or, if I could, this surfet would be my health. O God, give me still enough of this honey out of the Rocke, so shall my soul live, and bless thee, and bee blessed of thee.

Soliloq. LV.

Sure Earnest.

O My God, what a comfortable assurance is this which thou hast given to my soule? Thou hast, in thy great mer-

mercy, promiſed and agreed to give me heaven; and now becauſe thou doſt not put me into a preſent poſſeſſion, thou haſt given me earneſt of my future inheritance; and this earneſt is that good Spirit of thine, which thou haſt graciouſly put into my ſoule. Even we men, whoſe ſtile is deceitfull upon the ballance, think our ſelves ſure when in civill tranſactions we have received an earneſt of the bargaine; and much more when we have taken that ſmal piece of coine, as part of the bargained payment; How then can I fear to fail thee my God whoſe Title is faithfull and true; whoſe Word is Yea, and Amen.

Sol. 55.

Eph. 1. 14.

Sol. 55. It is ordinary with the World to cheat my ſoule with faire promiſes, and faithleſſe engagements of yielding me thoſe contentments, which it neither can, nor meant to performe. But for thee, O Lord, heaven and earth ſhall paſſe away, but not one jot of thy Word ſhall paſſe unfulfilled: Hadſt thou then, but given mee that word of thine, I durſt have ſet my ſoul upon it with all firme confidence; but now that thou haſt ſeconded thy Word with thy Earneſt, what place can be left for my doubt? What then, what is it that thou canſt ſtick at, O my ſoul? Canſt thou make queſtion of the truth of the

Mat. 24. 35.

the Earnest? Thou knowest that thou canst not; the stampe is too well known to be disdoubted; the impressions are full and inimitable; this seale cannot be counterfeit; the graces of the spirit which thou hast received, thou feelest to be true and real; thou findest in thy selfe a faith, though weak, yet sincere; an unfeigned repentance joyned with an hearty detestation of all thy sinnes; a fervent love of that infinite goodnesse that hath remitted them, a conscionable care to avoid them, a zealous desire to be approved to God in all thy waies: Flesh and bloud cannot have wrought these graces in

Sol. 55.

Sol. 5

thee; It is only that good Spirit of thy God, which hath thus sealed thee to the day of Redemption.

Walke on therefore, O my soule, confidently and chearfully in the strength of this assurance, and joyfully expect the full accomplishment of this happy contract from the sure hands of thy God: Let no temptation stagger thee in the comfortable resolutions of thy future glory; But say boldly with that holy Patriarke, O Lord I have waited for thy salvation

Solilo.

Sol. 56.

Soliloq. LVI.

Heavenly Manna.

VIctory it selfe is the great reward of our fight; but what is it, O God that thou promiseſt to give us as the reward of our Victory? even the hidden Manna: Surely were not this gift exceeding precious, thou wouldſt not reſerve it for the remuneration of ſo glorious a Conqueſt. Behold that materiall and viſible Manna, which thou ſenteſt down from heaven to ſtop the mouth of murmuring Iſrael, periſhed in their uſe; and if it were reſerved but to the next day,

Sol. 56.

day, putrified, and instead of nourishing, annoyed them; But the hidden Manna, that was laid up in the Arke, was incorruptible, as a lasting monument of thy power, and mercy to thy people; But now, alas, what is become both of that Manna, and of that Arke? Both are vanished (having passed through the devouring jawes of time) into meer forgetfulnesse. It is the true spiritual Manna that came downe from the highest heaven, and ascending thither again is hidden therin the glorious Arke of Eternity, that thou wilt give to thy Conqueror: That is it, which being participated of here below, nourisheth

us

us to eternall life; and being communicated to us above, is the full consummation of that blessed life, and glory. O give me so to fight that I may overcome, that so overcomming, I may bee feasted with this Manna. Thou that art, and hast given me thy selfe, the spirituall Manna, which I have fed on by faith; and the symbolicall Manna, whereof I have eaten sacramentally; give me of that Heavenly Manna, whereof I shall partake in glory: It is yet an hidden Manna, hid from the eies of the world, yea in a sort from our owne; hid in light inaccessible: For our life is hid with Christ in God; but shall then bee ful-

Sol. 56.

Colos. 3.

Sol. 56. fully revealed: for it shall then not onely cover the face of the earth round about the tents of Israel, but spread it self over the face of the whole heaven, yea fill both heaven and earth. I well thought, O my God, that if heaven could afford any thing more precious than other, thou wouldst lay it up for thy Victor: for it is an hard service that thy poore Infantry here upon earth are put unto; to conflict with so mighty, so malicious, so indefatigable enemies; and therefore the reward must be so much the greater, as the warefare is more difficult. O do thou who art the great Lord of Hosts, give me courage to fight

fight, perseverance in fighting, and power to overcome all my spirituall enemies; that I may receive from thee this hidden Manna, that my soul may live for ever, and may for ever blesse thee. Sol. 57

Soliloq. LVII.

The Hearts Treasure.

IT is a sure Word of thine, O Saviour, that where our Treasure is, there our hearts will be also; neither can wee easily know, where to finde our hearts, if our Treasure did not discover them: Now, Lord, where is my Treasure? Surely I am not wor-

Sol. 57. worthy to bee owned of thee, if my Treasure be any where but in heaven; my lumber and luggage may be here on earth, but my Treasure is above; there thou hast laid up for me the richest of thy mercies, even my eternall salvation: Yea Lord, what is my richest Treasure but thy selfe? In whom all the Treasures of Wisdom and knowledge, yea of infinite Glory are laid up for all thine: All things that this world can afford me, are but meer pelfe in comparison of this Treasure; or, if the earth could yeeld ought that is precious, yet I cannot call that Treasure. Treasure implies both price, and store of

of the dearest Commodities: never so great abundance of base things cannot make a Treasure; neither can some few peeces of the richest mettals be so accounted; but where there is a large congestion of precious Jewels, and Metalls, there onely is Treasure: If any at all, surely very little, and mean is the wealth which I can promise my selfe here; perhaps some brass farthing, or light and counterfeit Coine, meer earthly drosse, which may load but cannot enrich my soule; my only true riches are above with thee; and where then should my heart bee but there? My hand and my brain too must necessarily

Sol. 57.

Sol. 57.

sarily bee sometimes here below, but my heart shall be still with my Treasure in heaven. Is it wont to be said, that however the memory of old age is short, yet that no old man ever forgot where he laid up his Treasure. O God, let not that Celestiall Treasure which thou hast laid up for me, be at any time out of my thoughts; let my eye be ever upon it; let my heart long for the full possession of it; and so joy in the assured expectation of it; that it may distaste all the contentments, and contemne all the crosses which this World can afford me.

Sol. 58

Soliloq. LVIII.

The narrow Way.

O Saviour, I hear thee ſay, I am the Way, the Truth, and the Life; and yet again, thou (who art truth it ſelfe) telleſt me, that the way is narrow, and the gate ſtraight that leadeth unto life: Surely, thou who art the living Way, art exceeding large; ſo wide that all the World of beleevers enter into life by thee only: but the way of our walke towards thee is ſtraight and narrow; Not, but that thy Commandement in it ſelf is exceeding broad; for Lord, how fully comprehenſive

Pſal. 119.

Sol. 58.

hensive it is of all morall and holy duties? and what gracious latitude hast thou given us in it of our Obedience? and how favourable indulgence and remission in case of our faylings? But narrow in respect of the weakness and insufficiency of our obedience? It is our wretched infirmity that straitens our way to thee. Lo, heaven, which is thy All-glorious Mansion, when we are once entred into it, how infinitely large and spacious it is? even this lower contignation of it, at how marvailous distance it archeth in this Globe of aire, and earth, and waters? and how is that again surrounded with severall heighes

hieghts of thoſe lightſome Regions, unmeaſurable for their glorious dimenſions? But the heaven of heavens, the ſeat of the bleſſed, is yet ſo much larger, as it is higher in place, and more eminent in glory; yet thou wouldſt have the way to it narrow, and the gate of it ſtraight: And even thus it pleaſeth thee to ordain in the diſpenſation of all thine inferiour bleſſings; Learning dwels far within, but the entrance is ſtraight through ſtudy, watching, bending of braines, wearing of ſpirits: the houſe of honour is ſumptuous and goodly within, but the gate is ſtraight that leads into it; which is through danger, at-

Sol. 58.

Sol. 58.

attendance, plots of emulation: Wealth hath large Elbow-roome of lodging, but the gate is straight; hard labour, careful thrift, racking of thoughts, painfull adventures. How much more wouldst thou have it thus in the best of all blessings, the eternall fruition of heaven? And why is this way narrow, but because it is untracked, and untrodden? If I may not rather say the way is untracked and found by few, because it is narrow, and not easie to tread in. Surely grace is the way to glory, and that path is not for every foot: the straighter and narrower it is, O my God, the more let me strive and shoul-

shoulder to enter into it. What vain quarrels doe we daily heare of for the way; but Lord enable me to strive for this way even to blood: And if thou hast beem pleased to set me a deep way, or a rough way through many tribulations, to that happy and eternall life, let me passe it with all chearfull resolution. How oft have I not grudged to go a foule way to a friends house, where I knew my entertainment kind and cordial? O let me not think much to come to those thy everlasting Mansions of bliss, through teares and blood. The end shall make an abundant amends for the way; If I suffer with thee, I shall reigne with thee. Solilo.

Sol. 58

Sol. 59.

Soliloq. LIX.

Gods various Proceedings.

WHat ſtrange varieties do I finde in the workings of God with man: One-where I finde him gently, and plauſibly inviting men to their converſion; another-where I finde him frighting ſome others to heaven: ſome he traines up in a goodly education, and without any eminent change, cals them forth to an examplary profeſſion of his Name; ſome others he chuſeth out of a life notoriouſly lewd, to be the great patterns of a ſuddaine Reformation; One

One that was only formall in his Devotion without any true life of grace, is, upon a grievous ſickneſſe, brought to a lively ſenſe of godlineſſe; another comes to Gods houſe with a purpoſe to ſleep or ſcoffe, and through the ſecret operation of Gods Spirit working with his Word, returnes full of true compunction of heart, with teares in his eyes, and reſolutions of preſent amendment of life: One that was proud of his owne righteouſneſſe is ſuffered to fall into ſome foule ſin, which ſhames him before men, and is thus brought downe to an humble acknowledgement of his owne frailty; another, that was

Sol. 59

Sol. 59.

cast down with a sad despair of Gods mercy, is raised up by the fall of an unbroken glasse, or by some comfortable dreame, or by the seasonable word of a cheerfull friend: One is called at the sixt hour, another not till the eleventh; one by faire and probable meanes, another by contraries; so as even the worke of Satan himself hath been made the occasion of the conversion of his soule. O God, thy waies are infinite, and past finding out: It is not for us to prescribe thee what to do, but humbly to adore thee in what thou doest. Far be it from me, so to cast my self upon thy All-working providence, as to neglect the ordinary

dinary meanes of my salvation. Inable me chearfully to endeavour what thou requireſt, and then take what way thou pleaſeſt, ſo that thou bringſt me to the end of my hope, the ſalvation of my ſoul. Sol. 60.

Soliloq. LX.

The waking Guardian.

IT is a true word which the Pſalmiſt ſaid of thee, O God; Thou that keepeſt Iſrael, neither ſlumbreſt, nor ſleepeſt: Fond Tyrants thinke that thou winkeſt at their cruell perſecutions of thy Church, becauſe thou doſt not ſpeedily execute ven- Pſal. 121. 4.

Sol. 60.

geance upon them, whereas if the fault were not in their eies, they should see thine wide open, and bent upon them for their just destruction; onely thou thinkst fit to hold thy hand for a time from the infliction of judgement, till the measure of their iniquity be full, and then they shall feel to their cost, that thou sawest all their secret Plots and Conspiracies against thine Israel. The time was, O Saviour, when in the daies of thine humane infirmity thou slept'st in the sterne of the Ship, on a pillow, when the Tempest raged and the Waves swelled; yet even then when thy Disciples awoke thee and said, Lord

Mat.8.24, 25, &c. Mat.4.37. Luk.8.23.

save

Sol. 69.

ſave us we periſh, thou rebukedſt them ſharply, with, Why are yea fearfull, O yee of little faith? Their danger was apparently great, but yet thou telſt them their feare was cauſeleſſe, and their faith weake, that they could not aſſure themſelves that thy preſence (though ſleeping) was a ſufficient preſervative againſt the fury of windes and waters: How much more now, that being in the height of thine heavenly glory, and ever intentively vigilant for the ſafegard of thy choſen ones, may we reſt ſecure of thy bleſſed protection, and our ſure indemnity? O God, do thou keep my eies ever open, that I may ſtill

Sol. 60. wait upon thee, for thy gracious tuition, and the merciſull accompliſhment of thy ſalvation: Thou ſeeſt I have to doe with thoſe enemies that are never but waking, never but ſeeking all advantages againſt my ſoul; What can they doe when thine eye is ever over me for good? O

Pſal. 141. 8. then let mine eyes be ever unto thee, O God my Lord, in thee let me ſtill put my truſt: ſo ſhalt thou keep me from the ſnares that they have laid for me, and the grins of the workers of iniquity.

Sol. 61.

Soliloq. LXI.

The ſting of guiltineſſe.

GUiltineſſe can never thinke it ſelfe ſure; if there were no Fiends to torment it, like a boſome-Devill, it would ever torture it ſelfe: no Guard can bee ſo ſure, no Fort ſo ſtrong as to ſecure it from terrors. The firſt Murderer after his bloody fratricide, when there is no mention of any man (beſide his Father) upon earth, yet can ſay, It ſhall come to paſſe that every one that findeth me ſhall ſlay mee, and I marvaile that he added not; if none elſe will doe it, I ſhall do that dead- Gen. 4. 14.

Sol. 61. ly office to my ſelfe: Hee was ſure hee could meet with none but Brethren or Nephewes; and even the face of thoſe was now dreadfull to him: he that had been ſo cruell to Him that had lain in the ſame wombe with himſelfe, feares that no neereneſs of bloud can ſhield him from the violence of the next man.

Conſcience when once exaſperated, needs not ſtay for an accuſer, a witneſſe, a ſolicitor, to enforce the evidence, a Judge; but it ſelfe alone acts all theſe parts, and oft-times alſo the executioners to boot. It ws a juſt queſtion of the wiſeſt of men, A wounded ſpirit who can bear? But there

there are divers and diffe-
rent degrees of the wounds
of ſpirit: All are paineful,
ſome mortall; as in the bo-
dy, there may be ſome
wounds in the outward
and fleſhly part, which
have more pain than peril;
but thoſe of the principal,
and vitall parts are not
more dolorous than dan-
gerous and often deadly:
ſo it is in the ſoul, there are
wounds of the inferiour
and affective faculties, as
griefe for croſſes, vexation
for diſappointment of
hopes, pangs of anger for
wrongs received, which
may be cured with ſeaſo-
nable remedies; but the
wounds of conſcience in-
flicted by the ſting of ſome
hainous ſin, which lies bol-

Sol. 61.

Sol. 62.

king within us, carries in it horrour, despaire, death. O God, keep me from bloud-guiltinesse, and from all crying and presumptuous sins; but if ever my frailty should be so foully tainted, do thou so work upon my soul, as that my repentance may walk in equall paces with my sin, ere it can aggravate it selfe by continuance. Apply thy soveraign plaister to my soul whiles the wound is greene, and suffer it not to fester inwardly through any impenitent delay.

Soliloq. LXII.

Beneficiall Want.

IT is just with thee, O God, when thou seest us

us grow wanton, and unthankfully negligent of thy blessings, to withdraw them from us, that by the want of them we may feel both our unregarded obligations, and the defects of our duty: So we have seen the Nurse, when the childe begins to play with the dugge, to put up the breast out of sight. I should not acknowledg how precious a favour health is, if thou didst not sometimes interchange it with sickness; nor how much I am bound to thee for my Limbes, if I had not sometimes a touch of lameness: Thirst gives better relish to the drinke, and hunger is the best sauce to our meate. Nature must needs affect a con-

Sol. 62.

Sol. 62.

continuance of her welfare; neither is any thing more grievous to her, than these crosse interceptions of her contentments: but thou who art wisdome it selfe, knowest how fit it is for us, both to smart for our neglect of thy familiar mercies, and to have thy blessings more endeared to us by a seasonable discontinuance. Neither dost thou want to deale otherwise in the managing of thy spirituall mercies. If thy Spouse, the faithfull soul, shall (being pampered with prosperity) begin to grow secure and negligent, so as at the first knock of her beloved, she rise not up to open to him, but suffers his head to be filled with

with Dew, and his locks with the drops of the night; she soon finds her beloved withdrawne and gone: she may then seeke him, and not find him; she may call and receive no answer; she way seek him about the streets, and in stead of finding him lose her vaile, and meet with blowes and wounds from the watch-men. O God, keep thou me from being resty with ease; hold me in a continuall tenderneſſe of heart: continue me in a thankfull, and awfull use of all thy favours: but, if at any time thou seest me decline to a careleſs obduration, and to a disrespective forgetfulneſſe of thy mercies, doe thou so chastise me

Sol. 62.

Cant. 5. 3,
3,
4,
5,
6,
7,
8,

Sol. 63. me with the fatherly hand of thy afflictions, and so work me to a gracious use of thy desertions, that my soul may seek thee with more vigour of affections, and may recover thee with more sensible comfort.

Soliloq. LXIII.

Interchange of Conditions.

IT is not for nothing, O my God, that thou hast protracted my time so long, and hast given me so large experience of thy most wise and holy dealing with my selfe and others. Doubtlesse it is, that I might see, and feele, and observe, and teach the gracious

cious changes of thy carriage towards thy poor sinfull Creatures upon earth. Thou dost not hold us alwaies under the rod, (though we well deserve a perpetuall correction) as considering our miserable impotence, and aptnesse to an heartlesse dejection; Thou dost not alwaies keep our hearts raised up to the jollity of a prosperous condition, as knowing our readinesse to presume, and to bee carried away with a false confidence of our unmoveableness; but graciously interchangest thy favours with our sufferings: When thou seest us ready to faint, and to be discouraged with our adversity, thou takest off thy hand

Sol. 62.

Sol. 63. hand, and giveſt us a comfortable reſpiration from our miſeries; When thou ſeeſt us puft up with the vaine conceit of our own worth, or ſucceſſe, thou takeſt us downe with ſome heavy croſſe. When thou findeſt us overlaid with an unequal match, and ready to bee foiled in the fight, thou giveſt us breath, and putteſt new ſtrength into our armes, and new courage into our hearts; When thou findeſt us inſolent with our Victory, thou ſhameſt us by an unexpected diſcomfiture.

And as for the outward eſtate of the Nations and Kingdomes of the earth, thou whirleſt them about in a perpetuall, yet conſtant

stant viciſſitude; Peace breeds plenty, Plenty wantonneſſe and pride, Pride Animoſity, from thence followes war, War produces Veſtation and want, Poverty cauſeth Induſtry, and (when nothing is left to ſtrive for) Peace, an induſtrious peace brings plenty againe, and in this gyre thou haſt ordained the world ſtill to turne about. Sol. 63.

Be not too much moved then, O my ſoule, when thou findeſt thy ſelfe hard preſſed with afflictions, and conflicted with ſtrong temptations, but bear up conſtantly in the ſtrength of thy faith, as being aſſured, that having rid out this ſtorme thou ſhalt bee bleſ-

Sol. 63. sed with an happy calme; Neither be thou lifted up too much when thou findeſt thy ſelfe carried on with a fair gale of proſperity, ſince thou knoweſt not what Tempeſts may ſuddenly ariſe; and many hopefull veſſell hath been ſunke in ſight of the Port: And when thou ſeeſt the world every where full of woefull combuſtions, bee not over-much diſmaied with the ſight and ſenſe of theſe publick Calamities, but waite patiently upon that Divine Providence; which after, thoſe revolutions of change, ſhall happily reduce all things to their determinate poſture: To which purpoſe, O God, do thou fix my heart firm-

ly

ly upon thee; doe thou keep me from the evill of prosperity, from dejectednesse in affliction, from the prevalence of temptation, from mispriſion of thy Providence: Work me to that due temper which thy *Solomon* hath prescribed me; In the day of prosperity be joyfull; but in the day of adversity consider: God also hath set the one over against the other, to the end that man should finde nothing after him. Sol. 64. Eccle. 7. 14.

Soliloq. LXIV.

The rule of Devotion.

THy will, O God, as it is alwaies holy, so in

Sol. 63. sed with an happy calme; Neither be thou lifted up too much when thou findest thy selfe carried on with a fair gale of prosperity, since thou knowest not what Tempests may suddenly arise; and many hopefull vessell hath been sunke in sight of the Port: And when thou seest the world every where full of woefull combustions, bee not over-much dismaied with the sight and sense of these publick Calamities, but waite patiently upon that Divine Providence; which after those revolutions of change, shall happily reduce all things to their determinate posture: To which purpose, O God, do thou fix my heart firm-

ly upon thee; doe thou keep me from the evill of prosperity, from dejectednesse in affliction, from the prevalence of temptation, from misprision of thy Providence: Work me to that due temper which thy *Solomon* hath prescribed me; In the day of prosperity be joyfull; but in the day of adversity consider: God also hath set the one over against the other, to the end that man should finde nothing after him.

Sol. 64.

Eccle. 7. 14.

Soliloq. LXIV.

The rule of Devotion.

THy will, O God, as it is alwaies holy, so in

Sol. 64.

in what thou haſt decreed to doe with us, is ſecret, and in what thou wouldſt have us doe to thee, is revealed: It is thy revealed will that muſt regulate both our Actions, and our Prayers. It may be that I may lawfully ſue to thee for what thou haſt decreed not to grant: As *Samuel* ceaſed not to pray for thy favour to that *Saul*, whom thou hadſt rejected; and many an Iſraelite prayed for raine in that three yeeres and an halfe, wherein thou hadſt commanded the Clouds to make good the prophecie of thine *Elias*; yea, thine holy Apoſtle prayed thrice to have the Meſſenger of Satan taken off

1 Cor. 12.

from

from him; and heard no answer, but, My grace is sufficient for thee: So, Lord, we pray for the removall of thy judgements from this sinfull and deplored Nation, which for ought we know, and have cause to feare, thou hast decred to ruine and devastation; and many a good soule prayes for a comfortable sense of thy favour, whom thou thinkest fit to keepe downe for the time in a sad desertion; and I thy unworthy servant may pray to be freed from those temptations, wherewith thou seest it fit that my faith should be still exercised. O God, give me the grace to follow thy revealed will, and to

Sol. 64.

Sol. 64.

to ſubmit my ſelfe to thy ſecret. What thou haſt commanded, I know I may doe; what thou haſt promiſed, I know I may truſt to; what thou haſt in a generality promiſed to do may in ſome particular caſes by the juſt decree of thy ſecret Counſell be otherwiſe determined: If I aske what thou haſt decreed to do, I know I cannot but obtaine; If I aske what thou haſt warranted (notwithſtanding the particular exception of thy ſecret will) though I receive it not, yet I receive not pardon onely, but acceptation. O God, give me grace to ſteer my ſelfe, and my prayers by thy revealed Will; and humbly

to

to stoop to what the event shews to have been thy secret will. Sol. 65.

Soliloq. LXV.

Hels Triumph.

THou hast told us, O Saviour, that there is joy in the presence of thine Angels for a sinners repentance; those blessed Spirits are so far from envying our happinesse, that as they endeavour it here, so they congratulate it in heaven: and we wel know, that these good Spirits do not more rejoyce in the conversion of a sinner, than the evill Spirits do in the mis-carriage of a convert Luk. 15. 10.

The

Sol. 65. The course of the holy obedience of thy servants here is doubtlesse a pleasing object to thine Angels, neither are those malignant spirits lesse pleased with the wicked practises of their Vassals; but the joy arises to both from the contrary condition of those parties, over which they have prevailed: The allegeance of a good subject (though wel-accepted) yet is no newes to a gracious Soveraigne; but the comming in of some great Rebell is happy tidings at the Court: On the contrary, where there is a rivality of soveraigntie, for a professed enemy to do hostile actions, is no other than could bee expected; but

out for a ſubject or a domeſtick ſervant to bee drawn into the conſpiracie, is not more advantage than joy to the intruder. O God, thou haſt mercifully called me out of the world to a profeſſion of thy Name; I know what eies thoſe envious ſpirits have ever upon me: O doe thou lead me in thy righteouſneſſe becauſe of mine enemies; If thine Angels have found cauſe to joy in my converſion, O doe thou keepe me from making muſicke in hell by my miſcarriage.

Sol. 65.

Pſal. 5. 8.

Sol. 66.

Soliloq. LXVI.

Dumbe Homage.

HOw officious, O God, doe I see thy poore dumbe Creatures to us? how do they fawne, or crouch, as they see us affected? how doe they run and fetch, and carry and draw at our command? how doe they bear our stripes with a trembling unresistance? how readily doe they spend their strength, and live theirs in our service? how patiently doe they yeeld us their milk and their fleeces for our advantage? and lie equally still to be shorne, or slain at our pleasure? expecting

pecting nothing from us in the mean time, but a bare sustenance, which, if it bee denyed them, they do not fall furiously upon their cruell Masters, but meekly bemoane themselves in their brutish language, and languish, and die; If granted them, they are fatned for our use. I am ashamed, O God, I am ashamed to see these thy creatures so obsequiously pliant unto me, whiles I consider my disposition and deportment towards thee my Creator: Alas, Lord, what made the difference betwixt me and them, but thy meere good pleasure? thou mightest have made them rationall, and have exchanged my

Sol. 66.

Sol. 66. reaſon for their brutality; They are my fellowes by Creation, and owe both their being and preſervation to the ſame hand with my ſelfe: Thou art the abſolute Lord of both, to whom I muſt bee accountable for them; they are mine onely by a limited ſubſtitution from thee; why then ſhould they bee more obedient to my wil, than I am to thine; ſince they have onely Senſe to lead them in their Way, I have both Reaſon and Faith to teach me my duty. Had I made them, I could but require of them their abſolute ſubmiſſion: Why ſhould I then exact of them, more then I am ready to performe unto thee?

thee? O God, thou that hast put them under my hand, and me under thy owne, as thou hast made me their Master for command, so let me make them my Masters to teach me obedience. Sol. 67.

Soliloq. LXVII.

Indifferency of Events.

THou givest us daily proofes, O God, of the truth of that observation of wise *Solomon*, that all things come alike to all and that no man knowes, love or hatred by all that is before them: In these outward things thy deerest friends have not fared bet- Eccl. 9. 1, 2.

Sol. 67

ter then thine enemies; Thy greateſt euemies have not ſuffered more than thy beloved Children. When therefore I looke abroad and ſee with what heavy afflictions thou art pleaſed to exerciſe thy beſt Favourites upon earth, I cannot but ſtand amazed to ſee that horrible Torments of all kindes have beene undergone by thy moſt precious Martyrs, whoſe patience hath overcome the violence of their executioners: and to ſee thoſe extreme tortures which ſome of thy faithfull ſervants have endured in the beds of their ſickneſs; one, torne and drawn together with fearefull convulſions, another ſhrie-

king

king under the painefull girds of an unremoveable stone; one wrung in his Bowels with pangs of cholicke, and turning of guts; another possessed with a raging gout in all his Limbes; one whose bladder after a painefull incision is ransack'd, another whose Leg or Arme is cut off to prevent a mortall Gangrene: I cannot but acknowledge how just it might be in thee, O God, to mix the same bitter cup for me; and how merciful it is, that knowing my weakness thou hast forborn hitherto to load mee with so sad a burthen. What thou hast in thine eternall Councell determined to lay upon mee, thou

Sol. 67.

Sol. 67. thou onely knoweſt. If thou be pleaſed to continue thy gracious indulgence to me ſtill, make me truly thankfull to thee for health and eaſe, as the greateſt of thy outward favours; but let me not build upon them as the certaine evidences of thy better mercies: and if thou thinke fit to interchange them with the viciſſitude of ſickneſs and pain, let me not miſconſtrue thy ſevere chaſtiſments as arguments of thy diſpleaſure: But ſtil teach mee to feare thee in mygreateſt proſperity, and to love thee in mygreateſt ſufferings: and to adore thine infinite Wiſdome, Juſtice, and Mercy in both.

Sol. 68.

Soliloq. LXVIII.

The transcendent Love.

HOw justly doe I marvell, O God, to see what strength of naturall affection thou hast wrought in poore brute Creatures towards their Masters, and towards their owne Mates, towards their dammes and their young: We have plentiful instances of those whom Death could not separate from their beloved Guardians; some that have died for their Masters, some with them; some that have fearlessly hazarded their owne lives for the preservation of their young ones, some

Sol. 68. that have fed their aged dammes with the food which they have ſpared from their own Mawes. Amongſt the reſt how remarkable is that compariſon of thine, O Saviour, wherein thou wert pleaſed to ſet forth thy tender care of thine Iſrael by the reſemblance of an Hen gathering her Chickings under her wings? how have I ſeen that poor fowl, after the patience of a painfull hatching, clocking her little brood together? and when ſhe hath perceived the Puttock hovering over her head, in a varied note calling them haſtily under the wing of her protection and there covertly hiding them not from the Talons only,

Mat. 23. 37.

onely, but from the eie of that dangerous enemy, till the perill ha h been fully over; after which she cals them forth to their liberty and repast, and with many a carefull scrape discovers to them such grains of food as may bee fit for them, contenting her self to crave for them with neglect of her owne sustenance. O God, thou who hast wrought in thy silly creatures such an high measure of indulgence and dearnes of respect towards their tender brood, how infinite is thy love and compassion towards the children of men, the great Master-peece of thy Creation? How past the admiration of men and Angels, is

Sol. 68

Sol. 69. is that transcendent proof of thy divine love, in the more than marvellous work of our Redemption? How justly glorifiable is thy name in the gracious, and sometimes miraculous, preservation of thy Children? In the experience whereof, if I forbeare to magnifie thee, or dare not to trust thee, how can I be but unworthy to bee owned of thee, or blessed by thee?

Soliloq. LXIX.

Choice of Seasons.

HOw regularly, O God, hast thou determined a set season for all thy Crea-

Creatures, both for their actions and their use? The Stork in the heaven, saith thy Prophet *Jeremy*, knoweth her appointed times, and the Turtle and the Crane, and the Swallow observe the time of their comming: Who have seen the* Stork before the Calends of *August*, or a Swallow in the Winter? Who hath heard the Nightingale in the heat of harvest? or the Bittern bearing her base in the coldest Moneths? Yea the Fishes in the Sea know and observe their due seasons, and present us with their Shoales only when they are wholsome and useful; The Herring doth not furnish our Market in the Spring, nor the

Sol. 69.

Jer. 8. 7.

* *Oecolampad. in loc. ii Item.*

Sol. 69.

the Salmon, or Mackerel in Winter; Yea, the very flies both have and keep their daies appointed; the Silke-worme never looks forth of that little Cell of her Conception, till the Mulbery puts forth the leaves for their nouriſhment; and who hath ever ſeen a Butter-flie, or an Harnet in Winter? yea there are Flies wee know appropriate to their own moneths, from which they vary not: Laſtly, how plain is this in all the ſeverall varieties of Trees, Flowers, Herbs? The Almond tree looks out firſt, the Mulberry laſt of all other; The Tulip, and the Roſe, and all other the ſweet Ornaments of the earth

earth are punctual in their growth and fall: But as for Man, O God, thou hast in thy infinite Wisdome indued him with that power of reason, whereby he may make choice of the fittest seasons of all his actions. Thou that hast appointed a time for every purpose under heaven, hast given him wit to finde and observe it. Even lawfull acts unseasonbly done, may turne evill; and acts indifferent, seasonably performed, may prove good, and laudable. The best improvement of morality, or civility, may shame us, if due time bee not as well regarded, as substance: Only Grace, Piety, true Vertue can never

Sol. 69.

Eccl. 1. 3.

Sol. 69.

ver be unseasonable. There are no seasons in Eternity; There shall bee one uniforme and constant act of glorifying thee: Thy Angels and Saints praise thee above, without change or intermission; The more we can do so on earth, the nearer shall we approach to those blessed Spirits. O God, let my heart be wholly taken up evermore with an adoration of thine infinite Majesty, and let my mouth bee ever sounding forth of thy praise; and let the Hosannahs, and Hallelujahs which I begin here, know no measure but Eternity.

Soliloq.

Sol. 70.

Soliloq. LXX.

The happy return home.

EVery Creature naturally affects a return to the originall whence it firſt came. The Pilgrim, though faring wel abroad, yet hath a longing homeward; Fountaines and Rivers run back with what ſpeed they may to the Sea whence they were derived; all compound bodies return to their firſt Elements; The vapors riſing up from the earth, and waters, and condens'd into clouds, fall down again to the ſame earth, whence thy were exhaled; This body that we beare about us,

Sol. 70. us, returnes at last to that dust whereof it was framed: And why then, O my soul, dost not thou earnestly desire to returne home to the God that made thee? Thou knowest thy Originall is heavenly; why are not thy affections so? What canst thou finde here below worthy to either withdraw, or detain thee from those heavenly Mansions? Thou art here in a Region of sin, of misery and death; Glory waites for thee above? Fly then, O my soul, fly hence to that blessed immortality; If not as yet in thy dissolution: (for which thou must waite on the pleasure of thy deare maker & redeemer) yet in

thy

thy thoughts, in thy desires and affections; soar thou up thither, and converse there with that blessed God and Father of Spirits, with those glorious Orders of Angels, and with the soules of just men made perfect; And if the necessity of these bodily affairs must needs draw thee off for a time, let it bee not without reluctation and hearty unwillingnesse, and with an eagar appetite of quick returne to that Celestiall society. It will not be long ere thou shalt bee blessed with a free, and uninterrupted fruition of that glorious Eternity: In the meane time doe thou prepossesse it in thy heavenly dispositions; and con-

Sol. 70.

Sol. 71. contemning this earth, wherewith thou art clogged, aſpire to thy heaven, and be happy.

Soliloq. LXXI.

The confinements of Age.

DOſt thou not obſerve, O my ſoule, how time and age confines, and contracts, as our bodies, ſo our deſires and motions here upon earth, ſtill into narrower compaſſes? When we are young the world is but little enough for us; after wee have ſeen our after we have ſeen our own Iſland, wee affect to croſſe the Seas, and to climbe over Alpes, and Pyrennes, and never thinke

thinke we have roved far enough; When we grow ancient, wee begin to bee well-pleaſed with reſt; now long and unneceſſary journeyes are laid aſide. If buſineſſe call us forth, wee go, becauſe we muſt; As for the viſits of friendſhip, one Sun is enough to meaſure them, with our returnes; And ſtill the older we grow, the more we are devoted to our home; there we are content to ſit ſtill, & enjoy the thoughts of our youth, and former experience, not looking farther than a kind neighbour-hood: But, when Age hath ſtiffened our joynts, and diſabled our Motions, now, our, home-paſtures and our Gardens be-

Sol. 71.

Sol. 71.

become our utmoſt boundaries; from thence a few yeares more confine us to our owne floor; Soon after that, we are limited to our chamber, and at laſt to our chaire, then to our bed, and, in fine, to our Coffin. Theſe natuall reſtrictions, O my ſoule, are the appendences of thy weary Partner, this earthly body: but for thee, the nearer thou draweſt to thy home, the more it concernes thee to bee ſenſible of a bleſſed inlargement of thy eſtate and affections. Hitherto thou art immured in a ſtraight pile of clay; now, heaven it ſelfe ſhall be but wide enough for thee: The world hath hitherto taken thee up, which

which (though large is yet but finite;) now, thou art upon the enjoying of that God who alone is infinite, in all that he is: O how inconsiderable is the restraint of the worse part, in comparison of the absolute enlargement of the better? O my God, whose mercy knowes no other limits than thy essence, work me in this shutting up of my daies to all heavenly dispositions, that whiles my outward man is so much more lessened, as it drawes nearer to the Center of its corruption, my spirituall part maybe so much more dilated, in, and towards thee, as it approacheth nearer towards the circumference of thy Celestial glory. Soli- Sol. 71.

Sol. 72.

Soliloq. LXXII.

Sin without sense.

ALas, Lord, how tenderly sensible I am of the least bodily complaint that can befall mee? If but a tooth begin to ake, or a thorn have rankled in my flesh, or but an angry Corne vex my Toe, how am I incessantly troubled with the pain? how feelingly doe I bemoane my selfe? how carefully do I seek for a speedy remedy? which till I feel, how little relish doe I finde in my wonted contentment? But for the better part, which is so much more tender, as it is more precious, with what

what patience (shall I call it,) or stupidity, doe I endure it wounded (were it not for thy great mercy) no lesse than mortality? Every new sin (how little soever) that I commit, fetches bloud of the soule; every willing sin stabs it; the continuance wherein festers inwardly; and, without repentance, kills. O God, I desire to be ashamed, and humbled under thy hand for this so unjust partialty; which gives me just cause to fear that sense hath yet more predominance in me than Faith. I do not so much sue to thee to make mee lesse sensible of bodily evils, (whereof yet too deep a sense differs little from impatience) as

Sol. 72.

Sol. 73. to make me more ſenſible of ſpirituall: Let me feele my ſin more painfull than the worſt diſeaſe; and rather than wilfully ſin, let me die.

Soliloq. LXXIII.

The extreames of Devotion.

I Acknowledge it to bee none of thy leaſt mercies, O God, that thou haſt vouchſafed to keepe mee within the due lines of devotion; not ſuffering me to wander into thoſe two extremes, which I ſee and pitty in others. Too many there are, that do ſo content themſelves in meer for-

formalities, that they little regard how their heart is affected with the matter of their prayers: so have I grieved to see poore misdevout soules under the Papacy, measuring their Orisons, not by weight, but by number; not caring which way their eie strayed, so their lips went; resting well apaid that God understood them, though they understood not themselves: too neer approaching whereunto, are a world of wel-meaning ignorant soules at homes that care only to pray by rote, not without some general intentions of piety, but so, as their hearts are little guilty of the motion of their Tongues: Who

Sol. 3.

Sol. 72.

whiles they would cloake their careleſneſſe, with a pretence of diſability of expreſſing their wants to God, might learn that true ſenſe of need never wanted words to crave reliefe; Every begger can with ſufficient eloquence importune the Paſſenger for his Almes. Did they not rather lack an heart than a tongue; they could not be defective in bemoaning themſelves to heaven for what they lack; Eſpecially, whiles we have to doe with ſuch a God, as more eſteemes broken clauſes made up with hearty ſighes, than all the complements of the moſt curious Eloquence in the world.

On the other ſide there are

are certain zealous Devotioniſts, which abhorre all ſet formes, and fixed hours of Invocation, teaching (and ſo practiſing) that they may not pray, but when they feele a ſtrong impulſion of Gods Spirit to that holy work; whereupon it hath come topaſs, that whole daies, yea, weekes, have gone over their heads, unbleſſed by their prayers; who might have taken notice, that, under the Law, God had his regular courſe of conſtant hours for his morning and evening Sacrifices; that the ancient Saints under the old Teſtament, held cloſe to *Davids* rule, Evening and Morning, and at Noon to pray and cry aloud;

Sol. 75.

Pſal. 55. 17.

Sol. 73. loud; so as the very Lions could not fright *Daniel* from his taske: And even after the vaile of the Temple was rent, *Peter* and *John* went up together to Gods house, at the ninth hour, to Evening Prayer. Yea, what stand we upon this? when the Apostle of the Gentiles charges us, to pray continually: Not that wee should in the midst of a sensible indisposednesse of heart fall suddainly into a fashionable Devotion; but that by holy Ejaculations, and previous Meditation, wee should make way for a feeling Invocation of our God, whose eares are never but open to our faithfull Prayers. If wee first (though silently) pray that wee

Act. 3. 1.

1 Thes. 5. 17.

we may pray, the fervour of our Devotion shall grow upon us in praying: these holy Waters of the Sanctuary, that at first did but wet the soles of our feet, shall in their happy processe, rise up to our chins. I thanke thee, O God, that thou hast given me desire to walke even between these extremities: As I would be ever in a praying disposition to thee, so I would not willingly break houres with thee; I would neither sleep nor wake without praying; but I would never pray without feeling. If my heart goe not along with forms of words, I doe not pray but babble; and if that be bent upon the mat-

Sol. 73.

Sol. 74

ter of my sute, it is all one to thee, whether the words be my own, or borrowed. Let thy good Spirit ever teach me to pray, and help me in praying: Let that ever make intercessions for me with groanings which cannot be expressed; and then, if thou canst, send me away empty.

Rom. 8. 26.

Soliloq. LXXIV.

The sick mans Vowes.

THe answer was not amisse, which *Theodoricus* Bishop of *Coleine* is said to have given to *Sigismond* the Emperor, who demanding how he might be directed the right way to

Æneas Sylv. de Reb. g. ß. Alph.

to heaven, receiued anſwer; If thou walke ſo, as thou promiſedſt in thy paineſull fit of the Stone, or Gout. Our extremities commonly render us holy: and our paine is prodigall of thoſe Vowes, which our eaſe is as niggardly in performing. The diſtreſſed Mariner in the perill of a Tempeſt, vows to his Saint a Taper as big as the Maſt of his ſhip; which upon his comming to ſhoare, is ſhrunk into a ruſh-candle. There was never a more ſtiffe-necked people than that, which ſhould have been Gods peculiar, yet, upon every new plague, how doe they crouch and creep to the power, which their murmurs provoked? Sol. 74.

Sol. 74.

And we daily ſee Deſperation makes thoſe Votaries, whom health diſpenſeth with, as the looſeſt of Libertines. Were it eſſentiall to proſperity, thus to pervert and debauch us, it were enough to make a good heart out of love with welfare, ſince the pleaſure and profit of the beſt eſtate is far too ſhort of recompenſing the miſchiefe of a depraved jollity: but now the fault is in our owne wretched indiſpoſition; the bleſſing is Gods, the abuſe is ours. Is the Sun to be blamed that the Travellers cloak ſwelts him with heat? Is the fruit of the Grape guilty of that Drunkenneſſe which followes upon a ſinful acceſs?

Can

Can we not feed on good meate without a ſurfet? And whoſe fault is it but ours, if we forget the engagements of our ſicke Beds? Rather than health ſhould make us godleſſe, how much better were it for us to be alwaies ſick? O my God, I do acknowledge, and bewaile this wretched frailty of our corrupt nature; We are not the ſame men ſick and whole; we are apt to promiſe thee fair, and to pay thee with diſappointment, and are ready to put off our holy thoughts with our biggens: It is thou only that canſt remedy this ſickneſſe of our health, by working us to a conſtant mortification. O do thou ever

Sol. 74.

Sol. 75. ever bleſſe thy ſervant, either with ſanctified croſſes, or a temperate proſperity.

Soliloq. LXXV.

The ſuggeſtions of a falſe heart.

SUrely, if thouſands of ſouls periſh by the flattery of others, more periſh by their own; whiles their naturally ſelf-love ſoothes them with plauſible, but untrue ſuggeſtions, concerning their eſtate: Is the queſtion concerning grace? the falſe heart tels a man he is ſtored to ſuperfluity, and exceſſe; when he is indeed more bare & beggarly

garly than the proud Pastor of *Laodicea*. Is the question of sinne? It proclaimes him, not innocent only but a Saint; it tells him his hands are pure, when hee is up to the elbows in blood; that his tongue is holy, when it is foule with perjury and blasphemy; that his eye is honest and chaste, when it is full of Adultery; that his soul is clean, when it is defiled with abominable lusts, or with cruell rancour and malice. Is the question concerning Vertue? It tells a man hee is just, when he is all made up of rapine, and violent oppression; that hee is eminently wise, when hee hath not wit enough to know

Sol. 75.

Sol. 75. know himſelfe a fool; that he is free handed and munificent, when he ſticks not to rob beggers; that he is piouſly religious, whiles he puls downe Churches: Thus is the man ſtill hid from himſelf, and is made to ſee another in his owne skin: He cannot repent, becauſe hee thinkes himſelfe faultles; he cannot amend, becauſe he is ever at the beſt: his only eaſe and advantage is, that he is carried hoodwinkt into hell. If the queſtion be concerning ſome ſcrupulous act to be done or omitted, now ſelf-reſpect plaies its prizes at all weapons; what ſhifting and traverſing there is to avoid the dint of a preſent danger? what fine colours,

and

and witty Eqivocations doth the ſoule find out, to cozen it ſelfe into a ſafe offence. If the queſtion be of a ſinfull act already committed, what a ſhuffling there is to face it out by a ſtout juſtification? maugre conſcience, it was not lawfull onely, but (ſuch as the circumſtances were) expedient alſo; And if it be ſo foul, that an apology is too odious, yet an extenuation cannot but be admitted: be it amiſſe, yet, not hainous, not unmeet for pardon. One would thinke Hell ſhould have little need of the fawning aſſentation of others, when men carry ſo dangerous Paraſites in their owne Boſomes: But ſure both together muſt needs Sect. 75.

Sol. 75. needs helpe to people that Region of darkeneſs. Take heed, O my ſoul, how thou giveſt away to theſe flattering thoughts, whether ariſing from thy own breaſt, or injected by othe s; and know, thou art never in more danger, then when thou art moſt applauded: Look upon thine Eſtate, and Actions with unpartiall and ſevere eies; Behold thine own face, not in the falſe glaſſe of opinion, and mercenary Adulation, but in the true and perfect glaſſe of the Royall Law of thy Creator; that ſhall duely repreſent unto thee, whether the beauty of thy graces, or the blemiſhes of thy manifold imperfections; that alone ſhall tell thee

thee how much thou art advanced in a gracious proficiency, and how shamefully defective thou art in what thou oughtedst to have attained? Judge of thy self by that unfailing rule, and bee indifferent what thou art judged of by others.

Sol. 76.

Soliloq. LXXVI.

Sacred Melody.

WHat a marvailously chearful service was that, O God, which thou requiredst, and hadst performed, under the Law: Here was not a dumbe and silent act in thy Sacrifices, a Beast blee-

Sol. 76.

bleeding before thy Altar, and a Smoake, and Flame arising out of it; Here was not a cloudy perfume quietly ascending from the gloden Altar of thine Incense: but, here was the merry noise of most melodious musick, singing of Psalmes, and sounding of all harmonious instruments. The Congregation were upon their knees, the Levites upon their Stage sweetly singing, the Priests sounding the Trumpets, ogether with Cymbals, Harps, Psalteries, making up one sound in praising and thanking the Lord. Me thinks I hear, and am ravished to hear in some of thy solemne daies, an hundred and twenty of thy

2 Chro. 29. 25, 28. 2 Chro. 5 12, 13.

thy Priests sounding with Trumpets; Thy Levites in greater number, singing aloud with the Mixture of their musical instruments; So as not the Temple onely, but the heaven rings again; and even in thy daily Sacrifices, each morning and evening, I find an heavenly Mirth; Musicke, if not so loud, yet no lesse sweet, and delicate; no fewer than twelve Levites might bee standing upon the stage every day singing a Divine Ditty over thy sacrifice; Psalteries not fewer than two, nor more than sixe? Pipes, not fewer than two, nor more than twelve; Trumpets two at the least, and but one Cymball; so proportioned

Sol. 76.

Maimonides in Cle. hamikdash, c. 3.

Sol. 76.

portioned by the Masters of thy Chore, as those that meant to take the heart through the eare: I finde where thy holy servants *David*, *Solomon*, *Hezekiah*, (doubtlesse by thy gracious direction, yea, by thy direct command *) both appointed, and made use of these melodious Services; I doe not finde where thou hast forbidden them: this I am sure of, since thou art still and ever the same, under the Law and Gospell, that thou both requirest, and delightest in the chearfull devotions of thy servants; If wee have not the same founds with thy legall worshippers, yet we should still have the same affections. As they might not

* Chro 19. 25, 28.

not waite upon thee, ſorrowfull; ſo it is not for us to praiſe thee with drooping and dejected ſpirits. O God, doe thou quicken my ſpirituall dulneſſe in thy holy ſervice; and when I come to celebrate thy great Name, whiles the Song is in my mouth, let my heart be the ſtage, wherein Trumpets and Pſalteries, and Harps ſhall ſound forth thy praiſe. Sol. 77.

Soliloq. LXXVII.

Blemiſhes of the holy function.

I Cannot but bleſſe my ſelfe at the ſight of that ſtrange kind of curioſity, which is reported to have been uſed in the choice of thoſe

Sol. 77. those, who were of old admitted to serve at the Altar; If *Levi* must bee singled out from all Israel, yet thousands must be refused of the Tribe of *Levi*: We are told, that, notwithstanding that priviledge of bloud, no lesse than an hundred and forty blemishes might exclude a man from this sacred Ministration; whereof nineteen in the eyes, nine in the eares, twenty in the feet; such an holy niceness there was in the Election of the legall Priesthood, that, if there were not found an exact symmetrie of all parts of the body, & not comlines onely, but to perfection of outward forme in those Levi-

Maymon. in giath hamikdash.

Levitical Candidates, they might by no meanes be allowed to ſerve in the Sanctuary; they might have place in ſome out-roomes, and cleave wood for the Altar; and might claime a portion in the holy things; but they might not meddle with the ſacred Utenſils, nor ſet foot upon the floor of the holy place. It was thy charge, O God, that thoſe Sons of *Aaron*, which drew neare to thee, ſhould be void of blemiſh; thou, which wouldſt have the beaſts of thy Sacrifice free from bodily imperfection, wouldſt much more have thy Sacrificers ſo: The generality of the Command was thine; the particularities of the numbers

Sol. 77

Sol. 77. bers are Traditionall: And well might the care of theſe outward obſervations agree with the pedagogie of that law, which conſiſted in external rites; but wee well know it was the inward purity of the heart, and integrity of an unſported life, that thon meant'ſt to aime at, under the figure of theſe bodily perfections, which, if it were wanting, as was not skin-deep beauty, and exquiſitenceſſe of ſhape, that could give a Son of *Aaron* an allowed acceſſe to thine Altar: *Hophni* and *Phinehas*, the ill ſonnes of good *Eli*, were outwardly blemiſhleſſe, elſe they had not been ſo capable of ſo holy attendance; but their inſolencies

ſolencies and beaſtlineſſe made them more loathſome to thee, than if they had been Lepers, or Monſters of outward deformity: And can wee thinke that thou haſt leſſe regard to the purity of the Evangelicall Miniſterie, than thou formerly hadſt of the Leg. l? Can wee think the ſpirituall blemiſhes of thine immediate ſervants under the Goſpel, can be a leſſe eye-ſore to thee, than the externall blemiſhes of thy Prieſthood under the Law? Oh that my head were waters, and mine eie a fountaine of teares, that I might weep night and day for the enormities of thoſe, who profeſſe to waite on thy Evangeli-

Sol. 77.

Ier. 9. 1.

O call

Sol. 77. call Sanctuary? My ſorrow and piety cannot but bewaile them to thee, though my charity forbids me to blazon them to the world. Oh thou, that art as the refiners fire, and the Fullers ſoap, do thou purifie all the ſonnes of thy ſpirituall *Levi*: Do thou purge them as Gold and ſilver, that they may offer unto the Lord an offering of righteouſneſſe; Then ſhall the Offerings of our *Judah* and *Jeruſalem* bee pleaſant to the Lord, as in the daies of old, and as in former years.

Mal. 3. 2.

Mal. 3. 4.

Soliloq-

Sol. 78.

Soliloq. LXXVIII.

The blessed Reward.

WHen *Paulinus* came first into this Island, to preach the Gospell, to our then-Pagan Ancestors, King *Edwin* thought good to consult with his Priests, and Nobles, whether it were best to give any entertainment to the Christian Religion, which was by that stranger Preached, and recommended to his people.

Beda Eccles. Histor. l. 2. cap. 13.

Up starts one *Coifi*, the Arch-Priest of those Heathen Idols, and freely saies; There is no vertue or goodnesse, O King, in this Religion, which wee have

Sol. 78. hitherto embraced; There is none of all thy Subjects, that hath more studiously addicted himselfe to the Service and worship of our gods, than my selfe; Yet I am sure there are many that have prospered better, and have received more favours from thee, than I have done; And if our gods could doe any thing, they would rather have been beneficent to me, that have most carefully served them: It remains then, that if these new doctrines, which are preacht to us, be found upon examination, to bee better, and more availeable, that without all delay we do readily receive, and welcome them. Thus spake

spake a true Idols Priest, that knew no Elle wherby to measure Religion, but Profit; no proofe of a just Cause, but successe; no Conviction of Injustice, but mis-carraige. Yea, even thine Altars, O righteous God, were never quit of some such mercenary attendants, who seek for only gain in godlinesse: If the Queene of Heaven afford them better penny worths, and more plenty than the King of Heaven, she shal have their Cakes, and their Incense, and their hearts to boot. I know thee, O Lord, to be a munificent Rewarder of all that serve thee; yet if thou shouldest give me no wages, I will serve thee; If

Sol. 78.

Ier. 44. 17, 18.

Sol. 92.

thou shouldest pay mee with hunger and stripes, and prisons, and death, I will serve thee. Away base thoughts of earthly remuneration, I will honour and serve thee, O God, for thine owne sake, for thy services sake; yet I have no reason not to regard thine infinite bounty; it is no lesse then a Crown that thou hast promised me; and that I shall humbly aspire unto, and expect from thee, not as in the way of my merit, but of thy meer mercy; My service is free in a zealous and absolute Consecration to thee, thy hand is more free in my so gracious Retribution: If thou be pleased to give thy ser-

vant

vant such a weight of glory, the glory of that Gift is thine: My service is out of my just duty, Thy Reward is of thy Grace, and divine Beneficence. Doe thou give me to doe what thou bidst me, and then deal with me as thou wilt. As the glory of thy Name is the drift of all my actions, so the glory that thou giveſt me cannot but redound to the glory of thine infinite mercy. Blessed be thy Name in what thou giveſt, whiles thou makeſt me blessed in what I receive from thee. Sol. 78

Sol. 79.

Soliloq. LXXIX.

Presages of Judgement.

SEldome ever doe wee read of any great mutation in Church or State, which is not usher'd in with some strange Prodigies; either raining of Blood, or apparitions of Comets, or airy Armies fighting in the Clouds, or Sea-Monsters appearing, or monstrous Births of men, or beasts, or bloudy Springs breaking out, or direfull noises heard; or some such like uncouth Premonitors; which the great and holy God sends purposely to awaken our Security, and to prepare us

us either for expectation, or prevention of Judgements; wherein, the mercy of God marvellously magnifi s it ſelfe towards ſinneful Man-kind, that he wills not to ſurpriſe us with unwarned evills, but would have his puniſhments anticipated by a ſeaſonable repentance: But of all the fore-tokens of thy fearfull plagues prepared for any Nation, O God, there is none ſo certain, as the prodigious ſinnes of the people committed with an high hand againſt Heaven, againſt ſo cleare a light, ſo powerfull Convictions. The monſtrous and unmatchable Hereſies, the helliſh Blaſphemies, the bruiſh Sol. 79.

Sol. 79.

Inceſts, the ſauvage Murthers, the horrible Sacrileges, Perjuries, Sorceries of any People, can be no other then the profeſſed Harbingers of Vengeance; theſe are our ſhowres of bloud; theſe are our ill-boding Comets; theſe are our miſhappen Births; which an eaſie Augurie might well conſtrue to portend our threatned deſtruction.

1 King. 18. 44.

The Prophet did not more certainely foretell, when he heard of an hand-broad Cloud ariſing from the Sea, that a vehement Rain was comming, than Gods Seers might foreknow, when they ſaw this darke Cloud of our ſins mounting up towards

Heav-

Heaven, that a Tempest of Judgement must necessarily follow. Sol. 79.

But, Oh thou God of infinite mercy and compassion, looke downe from Heaven upon us, and behold us from the Habitation of thy Holines: Where is thy Zeale, and thy Strength, the sounding of thy Bowells, and of thy mercies towards us? Are they restrained? If so, it is but just; for surely wee are a sinful Nation, a People laden with iniquity: We have seen our Tokens, and have felt thy Hand; yet we have not turned to thee from our evill waies: to us therefore justly belongeth confusion of Faces, because we have sinned

Esa. 63. 15.

Esa. 1. 4.

Dan. 9. 8.

a

Sol: 79. 9. against thee: But to thee, O Lord our God, belong mercies and forgivenesses, though wee have rebelled against thee; Oh spare, spare the remnant of thy people: Let thine Anger and thy Fury be turned away from thy chosen inheritance. O my God, hear the Prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate: O Lord heare, O Lord forgive, O Lord hearken, and defer not for thine owne sake, O my God.

Dan. 9. 16.

17.

Dan. 9. 19.

Soliloq.

Sol. 80.

Soliloq. LXXX.

Unwearied Motion, and Rest eternall.

I See thy Heavens, O God, move about continually, and are never weary of their revolution; whereas all sublunary Creatures are soon tyred with their motions, and seek for ease, in their intermissions: Even so, O my soule, the nearer thou growest to celestiall, the more constant shall thy courses be, and the freer from that lassitude that hangs upon thine earthly part. As it is now with me, thou seest, I soon find an unavoidable defatigation in all things.

Sol. 80.

I am weary of labour; and, when that is done, I am no leſſe weary of doing nothing; weary of the day, and more weary of the night; weary of all poſtures; weary of all places; weary of any one (if never ſo pleaſing) imployment; weary, even of varieties; weary of thoſe, which ſome men call, recreations; weary of thoſe (wherein I finde moſt delight) my Studies. But, O my ſoule, if thou be once ſoundly heaveniz'd in thy thoughts, and affections, it ſhall be otherwiſe with thee; then thou ſhalt be ever (like this Firmament) moſt happily reſtleſſe; thou ſhalt then finde ever worke enough to contemplate

plate that infinite Deity, who dwels in the Light inacceſſible; to ſee (with raviſhment of ſpirit) thy deare Savior in his glorified humanity, adored by all the powers of heaven; to view the bleſſed Orders of that Celeſtiall Hierarchy, attending upon the throne of Majeſty; to behold, and admire the unſpeakable, and incomprehenſible glory of the Saints: Theſe are Objects, with the ſight whereof thine eie ſhall never bee ſatisfied, much leſſe cloyed; Beſides that the hopes and deſires of enjoying ſo great felicity, and the care of ſo compoſing thy ſelfe, as that thou maieſt be ever readily addreſſed for the fruit- Sol. 80.

Sect. 85.

fruition of it, shall wholly take thee up, with such contentment, that all earthly pleasures shall bee no better than torments in comparison thereof. O, then my soul, since (as a spark of that heavenly fire) thou canst never be but in motion; fix here above, where thy movings can bee no other than pleasing, and beatificall.

And as thou, O my God, hast a double Heaven, a lower Heaven for motion, and an Empyreall heaven for rest; One, patent to the eye, the other visible to our faith: so let my soule take part with them both; Let it ever be moving towards thee, and in thee, (like this visible hea-

ven)

Sect. 80.

ven) and (since the end of all motion is rest) let it ever rest with thee, in that invisible Region of glory. So let it move ever to thee whiles I am here, that it may ever rest with thee in thine eternall glory hereafter. Amen.

FINIS.

THE SOVLES FAREWELL TO EARTH, AND APPROACHES TO HEAVEN.

BY

J.H. B.N.

THE

SOUL'S

FAREWELL

TO

EARTH,

AND

APPROACHES

TO

HEAVEN.

BY

Sect. 1.

THE SOVLES Farewell to Earth, AND Approaches to Heaven.

Sect. I.

BE thou ever, O my Soule, holily ambitious; alwaies aspiring towards thine heaven; not entertaining any thought that makes not towards blessednesse: for this cause therefore put thy selfe upon thy wings, and

Sect. 1.

and leave the earth below thee; and when thou art advanced above this inferiour world, look downe upon this Globe of wretched mortality, and despise what thou wast, and hadst; and think with thy selfe: There was I not a sojourner, so much, as a prisoner, for some tedious yeares; there have I been thus long tugging with my miseries, with my sinnes; there have my treacherous senses betraied me to infinite evills both done and suffered: How have I been there tormented with the sense of others wickednes, but more of my owne? What insolence did I see in men of power? What rage in men of bloud? What

What grosse superstition in the ignorant? What abominable sacriledge in those that would be zealous? What drunken revellings, what Sodomitical filthinesse, what hellish perfanations in Atheous ruffians? What perfidiousnesse in friendship, what cozenage in contracts, what cruelty in revenges; Shortly, what an Hell upon Earth? Farewell then sinful world, what favours have been no others than snares, and whose frownes no lesse than torments: farewell for ever; for, if my flesh cannot, clear it selfe of thee, yet my spirit shall ever know thee at a distance; and behold thee no otherwise than the escaped

Sect. 1.

whose/

Sect. 1.

caped Mariner looks back upon the rock whereon he was lately splitted. Let thy bewitched Clients adore thee for a Deity, all the homage thou shalt receive from me shall be no other than Defiance, and if thy glorious shows have deluded the eies of credulous spectators, I know thee for an Impostor: Deceive henceforth those that trust thee; for me, I am out of the reach of thy fraud, out of the power of thy malice.

Thus doe thou, O my soule, when thou art raised up to this height of thy fixed contemplation, cast down thine eies contemptuously upon the region of thy former miseries, and be

be ſure ever to keep up in a conſtant aſcent towards bleſſedneſſe; not ſuffering thy ſelf to ſtoop anymore upon theſe earthly vanities: For, tell me ſeriouſly, when the World was diſpoſed to court thee moſt of all, what did it yeeld thee but unſound joyes ſauced with a deep anguiſh of ſpirit; falſe hopes ſhutting up in an heart-breaking diſappointment; windy proffers mocking thee with ſuddain retractions; bitter pils in ſugar; poiſon in a golden cup. It ſhewe'dthee perhaps ſtately Palaces, but ſtuft with cares; faire and populous Cities, but full of toil and tumult; flouriſhing Churches, but annoyed with

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Schisme, and Sacrilege; rich Treasures, but kept by ill spirits; pleasing beauties, but baited with temptation; glorious titles, but surcharged with Pride; goodly semblances with rotten in-sides; in short, Death disguised with pleasures and profits.

If therefore heretofore thy unexperience have suffered thy fethers to be belimed with these earthly intanglements, yet now, that thou hast happily cast those plumes, and quit thy selfe of these miserable incombrances; thou maiest soare aloft above the sphere of Mortality; and be stil towring up towards thine heaven; And as those that have ascended

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to the top of ſome *Athos* or *Tenariffe* ſee all things below them in the Vallies ſmall, and ſcarce, in their diminution, diſcernable; ſo ſhall all earthly objects in thy ſpiritual exaltation ſeem unto thee; either thou ſhalt not ſee them at all, or at leaſt ſo leſſened, as that they have to thee quite loſt all the proportion of their former Dimenſions. Sect. 2.

Sect. II.

IT will not be long, O my ſoule, ere thou ſhalt abſolutely leave the world in the place of thine habitation, being carried up by the bleſſed Angels to thy reſt and glory; but in

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the meane time, thou muſt reſolve to leave it in thy thoughts and affections: thou maiſt have power over theſe even before the hour of thy ſeparation; and theſe rightly diſpoſed have power to exempt thee before-hand from the intereſt of this inferiour World, and to advance thine approaches to that World of the bleſſed. While thou art confined to this Clay, there is naturally a luggage of Carnality that hangs heavy upon thee, and ſwayes thee downe to the earth, not ſuffering thee to mount upward to that bliſſe whereto thou eſpireſt; this muſt be ſhaken off, if thou wouldſt attaine to

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any capacity of happiness; Even in this sense, Flesh and Bloud cannot inherit the Kingdome of God: It behoves thee to bee, so far as this composition will admit, spirituallized, ere thou canst hope to attaine to any degree of blessednesse. Sect. 2.

Thy conjunction with the body doth necessarily clog thee with an irrationall part, which will unavoidably force upon thee some operations of its owne; and thy senses will be interposing themselves in all thy intellectuall imployments, preferring thee the service of their guidance in all thy proceedings: but if thou lov'st eternity of blessednesse,

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ſhake them off as importunate ſutors; gather up thy ſelf into thine owne regenerated powers, and doe thy worke without, and above them. It is enough that thou haſt at firſt taken ſome hint from them of what concernes thee; as for the reſt, caſt them off as unneceſſary, and impertinent; the proſecution whereof is too high, and too internall for them to intermeddle with: thou haſt now divine and heavenly things in chaſe, whereof there cannot be the leaſt ſent in any of theſe earthly faculties. Deveſt thy ſelfe therefore (what thou poſſibly maieſt) of all materiality both of objects, and ap-

apprehenſions; and let thy pure, renewed, and illuminated intellect work only upon matter ſpirituall, and celeſtiall; And above all, propoſe unto thy ſelfe, and dwell upon that pureſt, perfectest, ſimpleſt, bleſſedeſt Object, the glorious and incomprehenſible Deity: there thou ſhalt finde more than enough to take up thy thoughts to all eternity. Be thou, O my ſoule, ever ſwallowed up in the conſideration of that infinite ſelfe-being Eſſence, whom all created ſpirits are not capable ſufficiently to admire: Behold and never ceaſe wondering at the Majeſty of his Glory. Thy bodily eies dazle at the ſight of

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the Sunne, but if there were as many Sunnes as there are ſtars in the Firmament of Heaven, their united ſplendour were but darkneſſe to their All-glorious Creator: Thou canſt not yet hope to ſee him as he is: but loe thou beholdeſt where he dwels in light inacceſſible; the ſight of whoſe very outward verge is enough to put thee into a perpetuall extaſie. It is not for thee as yet to ſtrive to enter within the vaile; Thine eies may not be free where the Angels hide their faces; What thou wantſt in ſight, O my ſoule, ſupply in wonder. Never any mortall man, O God, durſt ſue to ſee thy face, ſave that

that one intire ſervant of thine, whoſe face thy Converence had made ſhining and radiant; but even he (though inured to thy preſence) was not capable to behold ſuch glory, and live: Far be it from me, O Lord, to preſume ſo high; Onely let me ſee thee as thou haſt bidden me; and but ſo; as not to behold thee (after thy gracious revelation) were my ſinne: Let mee ſee, even in this diſtance, ſome glimmering of thy divine Power, Wiſdome, Juſtice, Mercy, Truth, Providence, and let me bleſſe and adore thee in what I ſee. Sect. 2.

Sect. 3.

Sect. III.

OH the infiniteneſſe of thine Almighty power, which thou not haſt, but art beyond the poſſibility of all limitations of objects or thoughts: In us, poor finite Creatures, our power comes ſhort of our will; many things we fain would doe, but cannot; and great pitty it were that there ſhould not bee ſuch a reſtraint upon our unruly appetites; which would otherwiſe worke out the deſtruction both of others, and our ſelves. But, O God, thy power is beyond thy Will; Thou canſt doe more than thou wilt: Thou couldſt have made

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made more worlds when thou mad'ſt this one; And even this one, which thou haſt made, Lord, how glorious a one it is: Lo, there needs no other demonſtration of thine omnipotence. Oh what a heaven is this which thou haſt canopied over our heads? how immenſely capacious? how admirab'y beautiful? how beſtedded with goodly Globes of Light? Some one whereof hath in it ſuch unſpeakable glory, as that there have not wanted nations, (and thoſe not of the ſavageſt) which have miſ-worſhip'd it for their God: And if thou hadſt made but one of theſe in thy firmament, thy workmanſhip had been above our

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our wonder; for even this had surpassed the whole frame of this lower world; but now as their quality strives with their greatnesse, so their magnitude strives with their number, which of them shall more magnifie the praise of their Almighty Creator; and these three are no less than matched by the constant regularity of the perpetuall motion of those mighty bodies; Which having walked their daily rounds about the World above this five thousand six hundred and sixty yeares, yet are so ordered by thy inviolable Decree, that they have not varied one inch from their appointed Line, but keepe their

their due courſe and juſt diſtance each from other: although not fixed in any ſolid Orbe, but moving ſingly in a thin and yeelding skie, to the very ſame point whence they ſet forth. And if the bodily and viſible part of thine heavenly Hoaſt, O God, be thus unconceivably glorious, where ſhall we finde room to wonder at thoſe ſpirituall and living powers which inhabite thoſe celeſtiall Manſions, and attend upon the Throne of thy Majeſty: the thouſand thouſands of thy bleſſed Angels, Arch-angels, Cherubim, Seraphin, Thrones, Principalities, Dominions, which in thy preſence enjoy a bliſs next to infinite? any

Sect. 3.

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any one of which if wee could see him, were enough to kill us with his glory: Not one of those millions of mighty spirits, but were able to destroy a World: Oh then how infinitely transcendent is that power of thine, which hast both created all this heavenly Hierarchy, and so movest in them, that onely in and by thee they are thus potent

Yea, Lord, let me but cast mine eies downe to this earth I tread upon, and view thy wonders in the deep, how manifestly do these proclame thy divine Omnipotence? When I see this vaste Globe of earth, and waters, dreadfully hanging in the midst of

of a liquid Air, upheld by nothing but by thy powerfull word; When I see the rage of the swelling waves (naturally higher than the shores they beat upon) restrained to their bounds by thine over-ruling command: When I see the earth beautifully garnished with marvailous variety of trees, herbs, flowers; richly stuffed with precious metals, stones, minerals: When I see (besides a world of men) the numberless choice and differences of the substance, formes, colours, dispositions, of beasts, fowls, fishes, wherewith these lower Elements are peopled, how can I be but dissolved into wonder of thine Almighty power? Sect. Sect. 3.

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Sect. IV.

NEither is thy power, O God, either more, or more thy ſelfe than thy Wiſdome, which is no leſſe eſſential to thee, than infinite. What have we to do, ſilly and ſhallow wretches, with that incomprehenſible wiſdom which is intrinſecall to thy divine Nature; the body of that Sunne is not for our weak eies to behold: it is enough for mee if I can but ſee ſome raies of that heavenly light which ſhines forth ſo glorioufly upon thy creature: in the framing and governing whereof, whether thy Power or Wiſdome did and doe more

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more exhibite it self, thou only canst judge. O the divine Architecture of this goodly Fabricke of Heaven, and Earth, raised out of nothing to this admirable perfection! What stupendious artifice of composition is here! What exquisite symmetrie of parts, what exact Order of Degrees, what marvellous annalogie betwixt beasts, fishes, plants, the natives of both Elements! Oh what a comprehensive reach is this of thine Omniscience, which at once in one act beholdest all the actions and events of all the creatures that were, are, or shall be in this large Universe? What a contrivance of thine eternall

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Sect. 4. Counſell, which haſt moſt wiſely and holily ordered how to diſpoſe of every Creature thou haſt made, according to the pleaſure of thy moſt juſt will? What a ſway of Providence is this that governes the world? over-ruling the higheſt, and ſtooping to the meaneſt peece of thy Creation? concurring with, and actuating the motions and operations of all ſecond cauſes of whatſoever is done in heaven, or in earth? Yea, Lord, how wonderfull are thoſe irradiations of knowledge and wiſdome, which thou haſt beamed forth upon thine intelligent creatures, both Angels and men? As for thoſe Celeſtiall ſpirits which

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which ſee thy face continually, it is no marvaile if they be illuminated in a degree farre above humane apprehenſion; but that the rationall ſoule of man, even in this woefull pilgrimage below, notwithſtanding the opacity of that earth wherewith it is encompaſſed, ſhould bee ſo far enlightned, as that it is able to know all the motions of the Heavens, the magnitudes and diſtances of Starres, the natures, properties, influences of the Planets, the inſtant of the Eclipſes, Conjunctions & ſeverall Aſpects of thoſe Celeſtiall bodies; that it can diſcover the ſecret Treaſures of Earth and Sea;

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Sea; and knowes to unlock all the close Cabinets both of art and nature; O God, what is this but some little gleame of that pure and glorious light, which breakes forth from thine infiniteness upon thy creature: Yet were the knowledge of all men on earth, and all the Angels in heaven, multiplied a thousand fold, how unable were it being united together, to reach unto the height of thy divine Counsels, to fadome the bottome of thy most wise and holy Decrees? so as they must bee forced to cry out with that Saint of thine, who was rapt into the third heaven, O the depth of the riches both of the Wisdome

Rom. 11. 33.

dome and Knowledge of God! how unsearchable are his judgements, and his waies past finding out!

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Sect. V.

But with what a trembling adoration, O my soul, must thou needs look upon the infinite Justice of thy God; whose inviolable rule is to render to every man according to his workes. Alas, the little good thou were able to doe, hath been allayed with so many, and great imperfections, that it can expect no retribution but displeasure; and for the many evils whereof thou art guilty, what canst thou look for but the wages of sin,

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sinne, Death? not that temporary, and naturall only, which is but a separation of thee, a while, from thy load of earth; but the spirituall and eternall separation from the presence of thy God, whose very want is the hieght of torments. Lo, what ever become of thee, God must be himselfe: In vain shouldst thou hope that for thy selfe he will abate ought of his blessed Essence, of his sacred Attributes: That righteous doome must stand, The soule that sinnes shall die: Hell claimes his due; Justice must bee satisfied; where art thou now, O my soul? what canst thou now make account of but to des.

despair and die? surely, in thy self, thou art lost: there is no way with thee but utter perdition. But look up, O soul, look up above the Hils whence commeth thy salvation; see the heavens opening upon thee; see what reviving, and comfortable raies of grace and mercy shine forth unto thee from that excellent glory; and out of that heavenly light hear the voice of thy blessed Savior, saying to thee, O Israel, thou hast destroyed thy selfe, but in me is thy helpe. Euen so, O Jesu, in thee, onely in thee is my helpe: wretched man that I am; in my selfe I stand utterly forfeited to death and hel: it is thou that hast redeemed

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Ose. 13. 9.

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med me with no leſſe ranſome than thy precious bloud. Death was owing by me, by thee it was payed for me; ſo as now my debt is fully diſcharged, and my ſoule clearly acquitted: Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth; who is he that condemneth? It is Chriſt that died, yea rather that is riſen again. Lo now the rigor of thine inviolable juſtice is taken off by thine infinite mercy; the ſum that I could never pay, is by the power of that faith which thou haſt wrought in me, ſet off to my all-ſufficient ſurety, & by thy divine goodneſſe graciouſly accepted as mine; I have paid

Rom. 8. 33. 34.

paid it in him, he hath paid it for me; Thy justice is satisfied, thy debtor freed, and thy mercy magnified. Sect. 6.

Sect. VI.

THere are no bounds to bee set unto thy thoughts, O my soul, since whatsoever thy God either is, or hath done, comes within thy prospect: There, besides the great worke of his Creation, thou maiest dwell upon the no lesse almighty worke of his Administration of this universall world, whereof the preservation and government is no lesse wonderfull than the frame; there thou shalt see the marvelous subordination

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of creatures, ſome made to rule, others to obey; the powerfull influence of the Celeſtiall bodies upon the Inferiour; the continuall tranſmutation of elements, forſaking their own places and natures to ſerve the whole; formes dying, matter perpetuall; all things maintained by a friendly diſcord of humours, out of which they are raiſed; the circular revolution of faſhions, occurrences, events; the different and oppoſite diſpoſitions of men over-ruled to ſuch a temper; that yet government is continued in the hands of few, ſociety and commerce with all: ſhortly, all Creatures whiles they doe either

ther naturally, or voluntarily act their own part, doing unawares the will of their Creator. Sect. 6.

But that which may justly challenge thy longer stay, and greater wonder, is the more-than-transcendent worke of mans Redemption; the mysteries whereof the holy Angels have desired to look into, but could never yet sufficiently conceive or admire: That the Sonne of God, the Lord of Glory, Coeternall, Coequall to his Father, God blessed for ever, should take upon him an estate lower than their own; should cloath his Diety with the ragges of our flesh; should stoop to weake and miserable 1 Pet. 1. 12.

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man-hood, and in that low and despicable condition, should submit himselfe to hunger, thirst, wearinesse, temptation of Devils, despight of men, to the cruelty of tormentors, to agonies of soule, to the pangs of a bitter ignominious, cursed death, to the sense of his Fathers wrath for us wretched sinners, that had made our selves the worst of Creatures, enemies to God, slaves to Satan, is above the reach of all finite apprehension. Oh never-to-be-enough-magnified mercy! Thou didst not, O Saviour, when thou sawest mankind utterly lost, and forlorn, content thy self to send down one of thy Cherubim, or Sera-

Bernard. *Serm. de passione Domini.*

Seraphin, or ſome other of thy heavenly Angels to undertake the great work of our deliverance (as wel knowing that taske too high for any created power) but wouldſt, out of thine infinite love and compaſſion, vouchſafe, ſo to abaſe thy bleſſed ſelfe, as to deſcend from the Throne of thy Celeſtiall glory to this Dungeon of earth; and not leaving what thou hadſt, and what thou waſt, to aſſume what thou hadſt not, man; and to diſparage thy ſelfe by being one of us, that wee might become like unto thee, co-heirs of thy glory and bleſſednesſe. Thou that art the eternall Sonne of God, wouldſt conde-

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ſcend ſo low, as to be man; that wee who are wormes and no men might be advanced to be the Sonnes of God; thou wouldſt be a ſervant, that wee might reigne; thou wouldſt expoſe thy ſelf to the ſhame and diſgrace of thy vile Creatures here, that thou mighteſt raiſe us up to the hight of heavenly honour with thee our God, and thy holy Angels; thou wouldſt die for a while, that we might live eternally.

Pauſe here a while, O my ſoule, and do not wiſh to change thy thoughts; neither earth nor heaven can yeeld thee any of higher concernment of greater comfort: Onely withall, be-

behold the glorious person, of that thy blessed Mediator, after his victories over death and hell, sitting triumphant in all the Majesty of heaven, adored by all those millions of Celestiall Spirits, in his glorified humanity; and (what thou maist) enjoy the vision of him by faith, till thou shalt be everlastingly blessed with a cleare, and present intuition. Long after that day; and be ever carefull in the meane time to make thy selt ready for so infinite an happinesse. Sect.7.

Sect. VII.

AND now, O my soul, having left below thee all the triviall vani-

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ties of Earth; and fixed thy ſelfe (ſo farre as thy weak eies will allow thee) upon thy God, and Saviour, in his Almighty works, and moſt glorious Attributes, it will be time for thee (and will not a little conduce to thy further addreſſe towards bleſſedneſſe) to faſten thy ſelfe upon the ſight of the happy eſtate of the Saints above, who are gone before thee to their bliſs, and have (through Gods mercy) comfortably obtained that which thou aſpireſt unto: thou that wert guided by their example, be likewiſe heartned by their ſucceſſe: thou art yet a Traveller, they comprehenſors; thou art panting to-

towards that rest which they must happily enjoy; thou art sweating under the crosse, whiles they sit crowned in an heavenly magnificence. See the place wherein they are, the heaven of heavens, the Paradise of God: infinitely resplendent, infinitely delectable; such as no eye can behold, and not be blessed: shouldst thou set thy Tabernacle in the midst of the Sun, thou couldst not but bee encompassed with marvailous light; yet even there it would bee but as midnight with thee in comparison of those irradiations of glory which shine forth above in that Empyreall Region; For thy God is the Sun there: Sect. 7. Rev. 21. 23.

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by how much therefore those divine raies of his exceed the brightest beams of his Creature; so much doth the beauty of that heaven of the blessed surpasse the created light of this inferiour and starry firmament. Even the very place contributes not a little to our joy, or misery; It is hard to bee merry in a Goale; and the great Neh.2.2. Persian Monarch thought it very improper for a Courtier to bee of a sad countenance within the verge of so great a Royalty. The very devils conceive horror at the apprehension of the place of their torment, and can beseech the over-ruling power of thy Saviour not to Luk.8.31. com-

command them to go out into the deep. No man can be ſo infenſate to thinke there can be more dreadfulneſſe in the place of thoſe infernall tortures, than there is pleaſure and joy in the height of that ſphere of bleſſedneſſe; ſith we know we have to doe with a God that delights more in the proſperity of his Saints, then in the cruciation, and howling of his enemies. How canſt thou then, O my ſoule, be but wholly taken up with the ſight of that celeſtiall Jeruſalem, the beautious City of thy God, the bleſſed Manſions of glorified Spirits? Surely, if earth could have yeelded any thing more faire, and eſti-

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mable then gold, pearles, precious ſtones, it ſhould have been borrowed to reſemble theſe ſupernall habitations: but, alas, the luſtre of theſe baſe materials doth but darken the reſplendence of thoſe divine excellencies. With what contempt now, doſt thou looke downe upon thoſe muddy foundations of earth, which the low ſpirits of worldlings are wont to admire? and how feelingly doſt thou bleſſe and emulate the ſpirits of juſt men made perfect, who are honoured with ſo bliſſfull an habitation.

Heb. 12. 23.

But what were the place, O my ſoule, how goodly & glorious ſoever in it ſelf, if it were not for the preſence

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ſence of him whoſe being there makes it heaven? Lo there the Throne of that heavenly Majeſty, which filling and comprehending the large circumference of this whole, both lower and ſuperior world, yet there keepes and manifeſts his ſtate, with the infinite magnificence of the King of eternall glory: there he in an ineffectible manner communicates himſelfe to bleſſed Spirits, both Angels and men: and that very Viſion is no leſſe to them than beatifical: Surely, were the place a thouſand degrees lower in beauty and perfection than it is, yet that preſence would render it celeſtiall; the reſidence of the King was

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was wont to turn the meanest Village or Castle, into a Court: The sweet singer of Israel saw this of old, and could say, in thy presence is the fulnesse of joy; and at thy right hand are pleasures for evermore. It is not so in these earthly, and finite Excellencies: A man may see mountaines of treasure, and bee never a whit the richer; and may bee the witnesse and agent too in anothers honour (as *Haman* was of *Mardochees*) and be so much more miserable; or may view the pompe and splendour of mighty Princes, and be yet still a beggar: but the infinite graces of that heavenly King are so communicative,

tive, that no man can see him but must be transformed into the likeness of his glory. Sect. 8

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EVen thy weak and imperfect Vision of such heavenly Objects, O my soule, are enough to lay a foundation of thy blessednesse; and how can there chuse but be raised thence as a further degree towards it, a sweet complacency of heart in an appropriation of what thou seest; without which nothing can make thee happy? Let the Sun shine never so bright, what is this to thee if thou be blinde? Be the God of heaven never

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ver so glorious, yet if hee bee not thy God: be the Saviour of the world never so mercifull, yet if hee be not mercifull to thee: be the heaven never so full of beauty and Majesty, yet if thou have not thy portion in that inheritance of the Saints in light; so far will it be from yeilding thee comfort, that it will make a further addition to thy torment. What an aggravation of misery shall it be to those that were children of the kingdom, that from that outer darknesse whereinto they are cast, they shall see aliens come from the East and West, and sit downe with *Abraham*, *Isaac*, and *Jacob* in the Kingdome of hea-

Mat. 8. 11.

heaven? Ceaſe not then, O my ſoule, till by a ſure and undefaiſible application, thou haſt brought all theſe home to thy ſelf; and canſt look upon the great God of Heaven, the gracious Redeemer of the world, the glory of that celeſtiall Paradiſe as thine owne. Let it be thy bold ambition, and holy curioſity to finde thy name enrolled in that eternall Regiſter of Heaven: And if there bee any one room in the many Manſions of that celeſtiall Jeruſalem, lower and leſſe reſplendent than other, thither doe thou finde thy ſelfe (through the great mercy of thy God) happily deſigned. It muſt bee the worke of thy faith that muſt

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moſt do it: that divine grace it is, the power whereof can either fetch downe heaven to thee, or carry thee before-hand up to thy heaven; and not affix thee only to thy God, and Saviour, but unite thee to him, and (which is yet more) aſcertaine thee of ſo bleſſed an union.

Neither can it bee but that from this ſenſe of appropriation there muſt neceſſarily follow a marvellous contentment, and complacency in the aſſurance of ſo happy an intereſt. Lord, how doe I ſee poore worldlings pleaſe themſelves in the conceit of their miſerable proprieties? One thinks, Is not this my great *Babylon* which

Dan. 4. 30.

which I have built? Another, Are not these my rich Mines? Another, Is not this my royall and adored Magnificence? And how are those unstable mindes transported with the opinion of these great (but indeed worthlesse) peculiarities; which after some little time moulder with them into dust? How canst thou then bee, but pleasingly affected, O my soul, with the comfortable sense of having a God, a Savior, and heaven of thine own? For in these spiritual and heavenly felicities, our right is not partial and divided, as it useth to be in secular inheritances; so as that every one hath his share distinguished from the

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the reſt, and parcelled out of the whole; but here each one hath all, and this bleſſed patrimony is not communicated to all Saints, as that the whole is the propriety of every one.

Upon the aſſurance therfore of thy Gods gracious promiſes made to every true beleever, finde thou thy ſelfe happily ſeized of both the King, and Kingdom of heaven, ſo far as thy faith can as yet feoffe thee in both; and delight thy ſelfe above all things in theſe unfailing pledges of thine inſtant bleſſednes, and ſay with the holy Mother of thy redeemer, My ſoul doth magnifie the Lord; and my ſpirit rejoyceth in God my Saviour.

Luk. 1. 46, 47.

Sect.

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Sect. IX.

FRom this feeling complacency in the owning of thy right to glory and happineſſe, there cannot but ariſe a longing deſire of the full poſſeſſion thereof: for thou canſt not ſo little love thy ſelf, as what thou knoweſt thou haſt a juſt title unto, and withall apprehendeſt to be infinitely pleaſing and beneficiall, not to wiſh that thou maiſt freely enjoy it. If thou have taſted how ſweet the Lord is, thou canſt not but long for more of him, yea, for all: It is no otherwiſe even in carnall delights, the deguſtation whereof is wont to draw

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draw on the heart to a more eager appetition; much more in ſpiritual; the pleaſures whereof as they are more pure, ſo they are of the heavenly-minded with far greater ardency of ſpirit affected. The covetous mans heart is in his bags; what he hath doth but augment his luſt of more; and the having of more doth not ſatiate but enlarge his deſires; Hee that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance with encreaſe: but theſe celeſtiall riches are ſo much more allective, as they are more excellent, than thoſe which are delved out of the bowels of the earth. O my ſoule, thou

Eccl. 5.10.

thou haſt through the favour of thy God ſipp'd ſome little of the cup of immortality, and taſted of that heavenly Manna the food of Angels; and canſt thou take up with theſe ſlight touches of bleſſednes? Thou haſt (though moſt unworthy) the honour to be contracted to thy Saviour here below; thou knoweſt the voice of his Spouſe, Draw me and we ſhall runne after thee; ſtay me with flagons, comfort me with apples, for I am ſick of love; make haſt my beloved, and be thou like to a Roe, or to a young Hart upon the mountaines of Spices: Where is thy love if thou have not fervent deſires of

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Cant. 1. 4.

2. 5.

8. 14.

Sect. 9. a perpetuall enjoyment? if thou doe not earneſtly wiſh for a full conſummation of that heavenly match? O my Lord and Saviour, as I am not worthy to love thee; ſo I were not able to love thee (how amiable ſoever) but by thee. O thou that haſt begun to kindle this fire of heavenly love in me, raiſe thou it up to a perfect flame; make me not only ſick of thy love, but ready and deſirous to die for thee, that I may enjoy thee: Oh let me not endure that any worldly heart ſhould be more enamoured of theſe earthly beauties, which are but varniſhed rottenneſs, then I am of thee who art of abſolute

lute and infinite perfections; and beſtoweſt them in being loved. Sect. 10.

Oh when ſhall the day be, wherein thou wilt make up theſe bleſſed Nuptials; and endow me with a ful participation of that glory wherewith thou art inveſted, from, and to all eternity? whereto have all thy ſweet favours, and gracious love-tokens tended, but to this iſſue of bleſſedneſſe? Oh doe thou Crown all thy mercies in me, and me with immortality.

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VPon this deſire of fruition, (if thou wouldſt be truly happy) there muſt

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follow a constant prosecution of that desire: for if thy wishes be never so fervent, yet if they be onely volatile and transient, they shall be able to availe thee little; slight and flickering motions of good, if they be not followed with due endeavors, sort to no effect. Content not thy selfe therefore, O my soule, that thou hast entertained into thy selfe some affective thoughts of thy beatitude; but settle thy selfe in firme resolutions to pursue, and perpetuate them: Let them not call in as strangers, but dwell in thee as in-mates, never to be, by any secular occasions, dislodged. These morning dewes of holy disposi-

tions

sitions, which are readie to be exhaled with every gleam of worldlie prosperitie, as they finde little acceptance from God, so they are able to afford small comfort to thee; as whose condition is such, that they leave thee more disconsolate in their vanishing, then they yielded thee pleasure in their momentanie continuance. Be thou able to say with holy *David*, my heart is fixed, O God, my heart is fixed; and then thou maiest well adde, I will sing and give praise; otherwise thy distracted thoughts will admit no cause of sound joy. In this case it fals out with thee, O my soul, as with some fond child, who eagerly

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Psal. 57. 7.

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gerly following a Bee in hope of her bag, sees a gay Butterflie crosse his way; and thereupon leaves his first chase, and runs after those painted wings; but in that pursute seeing a Bird flie close by him, he leaves the flie in hope of a better purchase; but in the mean time is disappointed of all, and catcheth nothing. It mainly behoves thee therefore to keep up thy cogitations and affections close to these heavenly objects; and to check them whensoever thou perceivest an inclination to their wandring: like as the carefull Huntsman, when he finds his Hound offering to follow after a new game, rates

rates him off; and holds him to his first sent. Whither are yee straying, O my thoughts? what means this sinfull and lossefull inconstancy? Can yee be happier in a change? Is there any thing in this miserable world that can be worthy to carry you away from the hopes and affectations of blessednesse? Have yee not full often complained of the worthlesnesse, and satiety of these poor vanities here below? Have yee not found their promises false, their performances unsatisfactory, their disappointment irksome? Away then yee frivolous temptations, and solicit those minds that are low, and

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and empty like your ſelves: For me, I diſdaine your motions; and being taken up with higher employments, ſcorne to deſcend to your baſe ſuggeſtions, which tend to nothing but meer earthlineſs.

But (as there is no fire which will not go out if it be not fed) it cannot be enough that thou haſt entertained theſe gracious reſolutions, unleſſe thou doe alſo ſupply and nouriſh them with holy meditations, devout praiers, continual ejaculations, and the due frequentation of all the holy ordinances of thy God; without which, if they ſhall languiſh through thy neglect, thou ſhalt finde double more work,

worke, and difficulty, in reviving them, than there could have been in maintaining, and upholding them in their former vigour. Bee not therefore wanting to thy selfe in the perpetuall exercise and improvement of all those holy means, that may further and perfect these heavenly longings after salvation; thy God shall not be wanting to thee in blessing thee with an answerable successe. Sect. 11.

Sect. XI.

IT is the just praise of the marvellous bounty of thy God, O my soule, that he will fulfill the desires of them that feare Psa. 145. 19

Sect. 11.

him. If therefore thou canſt hunger and thirſt after righteouſneſſe, if thy heart can yearn after heaven, he ſhall be ſure to ſatisfie thee with goodneſſe; and not onely ſhall bring thee home at the laſt to that land of promiſed bleſſedneſſe, but in the mean time alſo put thee into an inchoate fruition of happineſſe; which is the next degree of thine aſcent to heaven.

That which is complete may be the ſureſt rule of knowing and judging of that which is imperfect: Wherein doth the perfection of heavenly bliſſe conſiſt, but in a perpetuall enjoying the preſence of God, in a cleare viſion of the

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the divine Essence, in a perfect union with God, and an eternall participation of his life and glory? Now as grace is glory begun, and glory is grace consummate, so dost thou, O my soule (being wrought to it by the power of the Spirit of thy God) even in this life (how weakly soever) enter upon all these acts & priviledges of Beatitude: Even here below thou art never out of the presence of thy God; and that presence can never be other than glorious; and that it is not beatificall here, is not out of any deficiency in it, but in thine own miserable incapacity; who, whiles thou abidest, in this vale of tears, and art

Sect. 11. clogged with this flesh, art no fit subject of so happy a condition. Yea that blessed presence is ever comfortably acknowledged by thee, and enjoied with such contentment & pleasure, that thou wouldest not part with it for a world, and that thou justly accountest all earthly delights but meer vexations to that alone; Whom have I in heaven but thee? and what do I desire on earth in comparison of thee? A *Balaam* could say (how truly soever) I shall see him, but not now; I shall behold him, but not nigh: But, Lord, I see thee even now; I behold thee so nigh me, that I live in thee, and would rather

Psal. 73. 24.

Num. 24. 17.

die

die than live without thee? I see thee, though weakly and dimly, yet truly and really; I see thee as my God all-sufficient, as my powerfull Creator, my mercifull Redeemer, my gracious comforter; I see thee the living God, the Father of Lights, the God of Spirits, dwelling in light inaccessible, animating, filling, comprehending this glorious world; and do awfully adore thine infiniteneſſe. Neither do I looke at thee with a trembling astoniſhment, as ſome dreadfull ſtranger, or terrible avenger; but I behold thy majeſty ſo graciouſly complying with my wretchedneſſe, that thou admitteſt me to a bleſſed union

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union with thee: I take thee at thy Word, O dear Saviour, even that ſweet word of impetration, which thou wert pleaſed to utter to thy coeternall Father, immediately before thy meritorious paſſion: I pray not for theſe

Joh. 17. 20. alone; but for them alſo which ſhall beleeve on me

21. through their Word; That they all may be one, as thou, Father, art in me, and I in thee; that they may

22. be One in us: And the glory which thou gaveſt me, I have given them, that they may be one, even as

23. we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou haſt ſent

me,

me, and hast loved them, as thou hast loved me. I know thou couldst not but be heard in all that thou prayedst; and therefore I take what thou suedst for, as done. Lord, I do beleeve in thee, unite thou me to thee: make me one spirit with thee: It is no presumption to sue and hope for what thou hast prayed for, and promised to performe: Oh make me according to the capability of my weake humanity, partaker of thy divine nature; Vouchsafe to allow me, even me poor wretched soul, to say of thee, I am my beloveds, and my beloved is mine: And by vertue of this indissoluble union, why shouldst thou not

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1 Cor. 6. 17

2 Pet. 1. 4.

Can. 6. 3.

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not, O my ſoule, finde thy ſelfe endowed with a bleſſed participation of that heavenly life and glory, which is in, and with him? In that thou art united to thy body, thou impartest it to vegetation, ſenſe, motion; and giveſt it a ſhare in the exerciſe of all thy noble faculties: how much more entire and beneficiall is the ſpirituall union of thy God, and thee? Alas, that bond of naturall conjunction is eaſily diſſolved by ten thouſand waies of death: this heavenly knot is ſo faſt tied, that all the powers of hell cannot unloose it; And the bleſſings communicated to thee by this divine match are ſo much more excellent, as

the

the infinite giver of them is above thy meanneſſe: Lo, now thou art actually intereſſed in all that thy God is, or hath; his Kingdome is thine, his glory is thine, to all eternitie.

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AND what now can follow, O my ſoule, upon the apprehenſion of thus enjoying the preſence of thy God, and the viſion of ſo bleſſed an object; and thine union with him, and participation of him, but a ſenſible raviſhment of ſpirit with a joy unſpeakable, and full of glory? Heretofore, if ſome great friend ſhould have brought me to the Court, and

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and having shew'd me the splendor and magnificence of that seat of Majesty, should have brought me in to the sight of his Royal person; and should have procured me not onely a familiar conference with him, but the entire affection of a favourite; and from thence there should have been heaped upon me, Titles of honour, and large revenues, and (yet higher) a consociation of Princely dignitie: How should I have been transported with the sense of so eminent an advancement? how great and happy should I have seemed, not more in others eies, than in my own? what big thoughts had hereupon swoln

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ſwolne up my heart in the daies of my vanity? But, alas, what poor things are theſe in compariſon of thoſe heavenly promotions? I might have been brought into the ſtatelieſt Court of this world; and have been honoured not only with the preſence, but the higheſt favours, of the beſt and greateſt of Kings, and yet have been moſt miſerable: Yea, which of thoſe Monarchs, that have the command, and diſpenſation of all greatneſſe, can ſecure himſelfe from the ſaddeſt infelicities? But theſe ſpiritual prerogatives are above the reach of all poſſible miſeries; and can, and do put thee (in ſome degree) into an unfailing poſ-

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possession both reall and personall of eternall blessednesse. I cannot wonder that *Peter* when with the other two Disciples upon Mount *Tabor*, he saw the glorious transfiguration of my Saviour, was out of himselfe for the time, and knew not what he said; yet, as not thinking himselfe and his partners, any otherwaies concerned, than in the sight of so heavenly a vision, he mentions only three Tabernacles, for *Christ*, *Moses*, *Elias*, none for themselves; it was enough for him, if without doors he might be still blessed with such a prospect: But how had he been wrapt from himselfe, if he had found him-

Mat. 9. 6. Luk. 9. 33.

selfe

ſelfe taken into the ſociety of this wondrous transformation, and intereſſed in the communion of this glory?

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Thy renovation, and the power of thy faith, O my ſoul, puts thee into that happy condition; thou art ſpiritually transfigured into the ſimilitude of thy bleſſed Saviour ſhining with his righteouſneſs and holineſſe; ſo as he is glorified in thee, and thou in him: Glorified, not in the fulneſſe of that perfection which will be, but in the pledge and earneſt of what ſhall, and muſt bee hereafter. O then, with what unſpeakable joy, and jubilation, doſt thou entertaine thy happineſſe?

Rom. 12. 2. Eph. 4. 24.

Joh. 17. 10. 2 Theſ. 1. 12.

How

Sect. 12. How canst thou containe thy selfe any longer within these bounds of my flesh, when thou feeleſt thy selfe thus initiated into glory? Art thou in heaven and know'st it not? Know'st thou not that he who is within the entry, or behind the screen, is as truly within the house, as he that walks in the Hall, or sits in the Parlour? And canst thou pretend to be within the verge of heaven, and not rejoice? What is that makes heaven, but joy and felicity? thy very thought cannot separate these two, no more than it can sever the Sun and light: For both these are equally the originals and fountaines of light

light and joy; from whence they both flow, and in which both are complete; there is no light which is not derived from the Sun; no true joy but from heaven: as therefore the nearer to the body of the Sun, the more light and heat, so the nearer to heaven, the more exceſſe of joy. And certainly, O my ſoule, there is nothing but infidelity, can keep thee from an exuberance of joy, and delight in the apprehenſion of heaven. Sect. 12.

Can the wearie Traveller after he hath meaſured many tedious miles, and paſſed many dangers both by ſea and land, and felt the harſh entertainments of a ſtranger, chuſe but rejoice

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joice to draw near in his return to a rich, and pleasant home? Can the Ward, after an hard pupillage chuse but rejoice that the day is comming wherein he shall freely enjoy all his Lordlie revenues and roialties? Can a *Ioseph* chuse but find himselfe inwardly joied, when out of the dungeon he shal be called up, not to libertie only, but to honour; and shall be arraied with a vesture of fine linnen; and graced with *Pharaohs* ring, and chain; and set in his second Chariot, and in the next chair to the throne of Egypt? And canst thou apprehend thy selfe now approaching to the glorie of the heaven of heavens, a place

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place and ſtate of ſo infinite contentment and happineſſe, and not be extaſied with joy? There, there ſhalt thou, O my ſoule, enjoy a perfect reſt from all thy toiles, cares, fears; there ſhalt thou find a true vitall life, free from all the incombrances of thy miſerable pilgrimage; free from the dangers of either ſins, or temptations; free from all anxietie and diſtraction; free from all ſorrow, pain, perturbation; free from all the poſſibility of change, or death: A life wherein there is nothing but pure and perfect pleaſure; nothing but perpetuall melodie of Angels and Saints, ſinging ſweet Allelujahs

to

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to their God; A life which the most glorious Deity both gives, and is: A life wherein thou hast the full fruition of the ever-blessed God-head, the continuall society of the celestiall spirits, the blissefull presence of the glorified humanity of thy dear Saviour: A life wherein thou hast ever consort with the glorious company of the Apostles, the goodly fellowship of the Patriarchs and Prophets, the noble Army of Martyrs and Confessors, the Celestiall synod of all the holy Fathers, and illuminated Doctors of the Church; Shortly, the blessed Assembly of all the faithfull Professors of the Name of the Lord Jesus, that

that having finiſhed their courſe, ſit now ſhining in their promiſed glory: See there that yet-unapproachable light, that divine magnificence of the heavenly King; See that reſplendent Crown of righteouſneſſe, which decks the heads of every of thoſe Saints, and is ready to be ſet on thine, when thou haſt happily overcome thoſe ſpirituall powers, wherewith thou art ſtill conflicting; See the joyfull triumphs of theſe exſulting victors; See the meaſures of their glory different, yet all full, and the leaſt unmeaſurable; Laſtly, ſee all this happineſſe not limited to thouſands, nor yet millions of years, but commeaſur'd by

Sect. 12

Sect. 12. no less than eternity. And now, my soul, if thou have received the infallible ingagement of thy God, [in that having beleeved, thou art sealed with that holy Spirit of promise, which is

Eph. 1. 13.

14. the earnest of thine inheritance, untill the full Redemption of thy purchased possession] if, through his infinite mercy, thou be now upon the entring into that blessed place and state of immortality, forbear (if thou canst) to be raised a-

1 Thes. 1. 6. bove thy selfe with the joy of the holy Ghost, to bee enlarged towards thy God with a joy unspeakable and glorious: See if thou canst now breath forth any thing but praises to thy God, and songs of rejoy-

cing

cing; bearing evermore a part in that heavenly ditty of the Angels; Blessing, and Glory, and Wisdom, and Thanksgiving, & Honour, & Power, and Might be unto our God for ever and ever.

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Rev. 7. 12.

Sect. XIII.

AND now what remaines, O my soule: but that thou do humbly and faithfully wait at the gate of heaven for an happie entrance (at the good pleasure of thy God) into those everlasting Mansions. I confess, should thy merits bee weighed in the ballance of a rigorous Justice, another place (which I cannot mention without

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horrour) were more fit for thee, more due to thee: for, alas, thou haſt been above meaſure ſinfull, and thou knoweſt the wages of ſin, death. But the God of my mercy hath prevented thee with infinite compaſſion: and in the multitudes of his tender mercies hath not only delivered thee from the nethermoſt hell, but hath alſo vouchſafed to tranſlate thee to the Kingdom of his dear Son; In him thou haſt boldneſſe of acceſs to the Throne of Grace; thou, who in thy ſelfe art worthy to bee a child of wrath, art in him adopted to bee a co-heire of Glory; and haſt the livery and ſezin given thee beforehand of a bleſſed poſ-

Pſal. 59. 10

Pſal. 86. 13.

Col. 1. 13.

possession; the full estating wherin I do in all humble awfulnesse attend. All the few daies therefore of my appointed time wil I wait at the threshold of grace untill my changing come; with a trembling joy, with a longing patience, with a comfortable hope. Onely Lord, I know there is something to be done, ere I can enter; I must die, ere I can be capable to enjoy that blessed life with thee: one stroke of thine Angell must bee endured in my passage into thy Paradise; And lo, here I am before thee ready to embrace the condition; Even, when thou pleasest, let me bleed once to bee ever happy. Thou hast, after a weary Sect. 13.

Sect. 13. walk through this roaring wilderneſſe, vouchſafed to call upon thy ſervant to Mount *Nebo*, and from thence aloof off, to ſhew me the land of Promiſe, a land that flowes with milk and honey; Do thou but ſay, Die thou on this Hill, with this proſpect in mine eye, and do thou meciſully take my ſoul from me, who gaveſt it to me; and diſpoſe of it where thou wilt in that Region of Immortality. Amen, Amen. Come Lord Jeſu, Come quickly.

BEhold, Lord, I have by thy Providence dwelt in this houſe of Clay more than double the time wherin thou wert pleaſed to

to sojourn upon earth; Yet I may well say with thine Holy Patriark, *Few and evill have been the dayes of the yeares of my Pilgrimage:* Few in number, evill in condition: Few in themselves, but none at all to thee, with whom a thousand yeares are but as one day. But had they been double to the age of *Methuselah*, could they have been so much as a minute to eternity? Yea, what were they to me (now that they are past) but as a tale that is told and forgotten. Gen. 47. 9.

Neither yet have they been so few, as evill. Lord what troubles and sorrowes hast thou let me see, both my owne and others? What vicissitudes of sicknesse

neſſe and health? What ebbes and flowes of condition? How many ſucceſſions & Changes of Princes both at home, and abroad? What turnings of times? What alteration of Governments? What ſhiftings and downfals of Favourites? What ruines and deſolations of Kingdoms? What ſacking of Cities? What havocks of Warre? What frenzies of rebellions? What underminings of treachery? What cruelties and barbariſmes in revenges? What anguiſh in the oppreſſed and tormented? What agonies in temptations? What pangs in dying? Theſe I have ſeen, and in theſe I have ſuffered: And now, Lord, how

how willing I am to change time for eternity, the evils of earth, for the joyes of heaven, misery for happinesse, a dying life for immortality?

Even so, Lord Jesu,
Take what thou hast bought; Receive my soule to thy mercy, and crowne it with thy glory,
Amen, Amen,
Amen.

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